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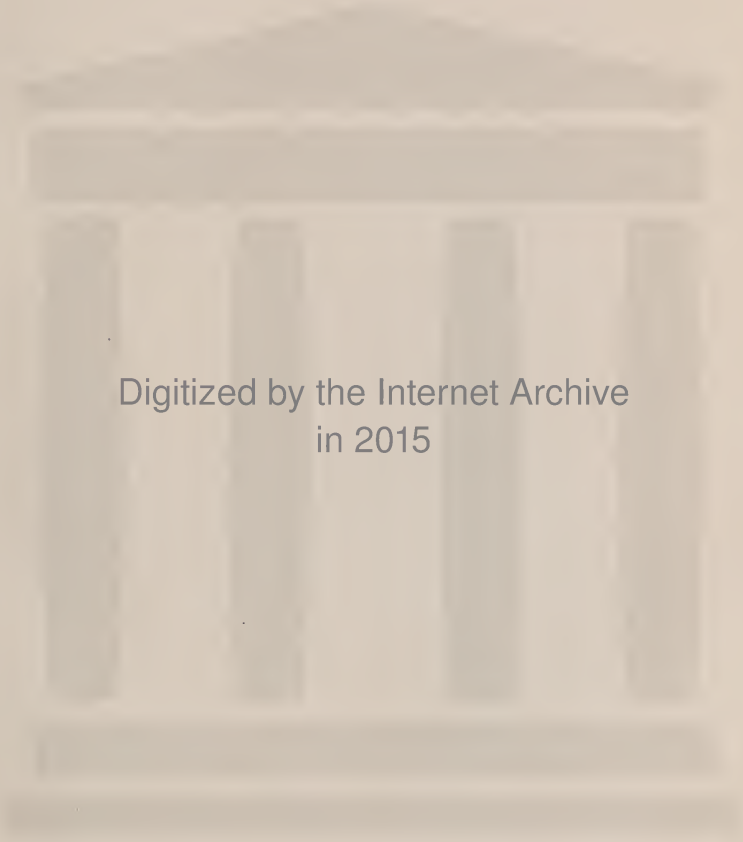
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THE

MISSIONARY HERALD.

VOL. XC. — MARCH, 1894. — No. III.

ANOTHER month of our fiscal year has passed and we bring again the story of our receipts. For the last month we find encouragement in the donations, and solicitude in the loss from legacies. The time is ripe for all our friends to study these figures and find the precise meaning of them, and then apply the information to the most self-sacrificing giving. This only can carry us over these trying times.

	January, 1893.	*January, 1894.*
Donations	$58,501.84	$58,042.09
Less for debt		1,638.47
		56,403.62
Legacies	35,036.70	17,794.42
	$93,538.54	$74,198.04

Loss in regular donations, $459.75; loss in legacies, $17,242.28; total loss, $17,702.03.

	5 months, last year.	*5 months, this year.*
Donations	$215,899.67	$235,680.81
Less for debt		29,084.82
		206,595.99
Legacies	68.329.71	43,703.10
	$284,229.38	$250,299.09

Loss in regular donations, $9,303.68; loss in legacies, $24,626.61; total loss, $33,930.29.

We believe that as our readers shall see what is needed, as told by these figures, they will bring to the Lord's service still larger gifts. We are anxious to find at least two hundred fellow-workers who will each secure for the American Board from five hundred to one thousand dollars. We desire to hear from them at once, with the word as to how much we may expect before the first of September on this special plan. Such pledges will safely help us over the troublous times into another and we hope more prosperous year.

JUST as we go to press tidings are received of the death of Rev. John E. Chandler, at Madura city, January 10. For forty-seven years Mr. Chandler has been a faithful and beloved missionary, and now at the ripe age of seventy-seven he is called from the circle which honored and loved him most tenderly. Fuller notice of this venerable missionary will be given later. His death was by cholera, which is prevailing seriously in the Madura district, where many deaths have occurred. Rev. John S. Chandler and Miss Samson have had serious attacks but at last accounts were recovering.

No letters written since the party for Gazaland reached their destination have been received at the Missionary Rooms, but letters to friends of Mrs. Wilder report the arrival of Mr. and Mrs. Wilder, Miss Jones, Mr. and Mrs Bunker at Mt. Selinda, on September 25, Dr. and Mrs. Thompson and Mr. Bates not arriving until October 19. The latest date from the new station is October 26, at which time the huts, or houses, were nearly completed. One of the huts is described as being round, twenty-four feet in diameter, the top of the roof being twenty feet from the ground. On the way up the party suffered a good deal from fever, and though their location is believed to be superior, with fine hills and mountains about them, the malaria which was contracted on the way inland had not been altogether subdued. Mt. Selinda is some thirty miles from Melsetter, which is a post of the British South Africa Company, but in which direction we are not informed. The place has a commandant, a justice of the peace, and a postoffice. Messrs. Wilder and Bates had been called to go to Melsetter to take part in the choice of a commandant. The party were all in good spirits and write of the many blessings which they are enjoying. Evidently a mail sent to the Rooms has miscarried. The letter from which we glean these few items bears the postmark of Umtali, Mashonaland, which is some seventy-five miles in a direct line from Melsetter. We hope to have further tidings soon.

The health of Secretary N. G. Clark being such as to make it imperative that he have present assistance in his labors in connection with the foreign work of the Board, and the committee chosen at the last Annual Meeting to appoint an Assistant Secretary not yet having completed its work, the Rev. James L. Barton, of the Eastern Turkey Mission, now providentially in this country, has been asked, and has consented, to render the immediate necessary aid in this important department. It is hoped that a permanent appointment may erelong be made. Meantime the valuable assistance of Mr. Barton is most cordially welcomed and appreciated by all at the Missionary Rooms.

Will not a large number of our readers act upon the suggestions made in the article in reference to the organization of Extra-Cent-a-Day Bands? We are permitted to say that the originator of the plan, S. F. Wilkins, Esq., has on hand, for free distribution to any who may apply for them, envelopes suitable for use in connection with these bands. This is the only apparatus necessary for these simple but effective organizations. Mr. Wilkins may be addressed at Newton Centre, Mass.

One of the interesting missionary movements of the day is called the "Christian Endeavor Missionary Extension Course." Its object is to arouse an intelligent enthusiasm for missions by arranging, in any given city or community, a series of missionary mass meetings. These are addressed by picked men who represent some department of city, home, or foreign missions. In connection with these meetings and under the invitation of the Endeavor Societies, all the pastors of the place promise to preach upon the same subject on the Sabbath morning preceding the mass meeting. In the first sixteen cities in which the course was tried, 1,056 missionary appeals were made, or for every mass meeting there were ten sermons by the pastors. Recent conferences have been had in New York and Boston with this movement in view.

Inquiries are frequently made of us for programs for missionary concerts, to which we ordinarily respond by sending the Concert Exercises prepared by the Board. But a larger variety is needed, and we shall be glad to receive from pastors or committees who issue printed programs, copies of such as have proved specially interesting and helpful. From them we may be able to present suggestions which will be helpful to others.

Since the American Board Almanac for 1894 was issued, our missionaries in West Africa have found occasion to change their postoffice address. Instead of naming their particular stations, they wish all letters to be addressed to them as follows: "American Mission, Benguella, Africa, care of Casa Hollandeza, via Lisbon." If addressed otherwise, their letters are liable to be carried to the Portuguese forts near the several stations, and so be much delayed.

Pastors and church committees are sometimes seriously perplexed as to the tests which should be applied in judging of the fitness of candidates for church membership. Certainly they must not expect full understanding of truth or perfect sainthood on the part of those who have just entered upon the Christian life. Their object should be simply to discern whether or not these persons know Christ as a Saviour and have been renewed by his Spirit. For light upon this point, is there any question more likely to reveal the candidate's true state of mind and heart than one concerning his thoughts as to missions? Does he recognize his privilege and duty, as much as lies in him, to give the gospel to all, far or near? If not, how much does he know of Christ; how much does he understand of the message of the gospel? What if he has not thought of this matter? Then how little must he have thought of the purpose of redemption and of the work of him who came to save the world! How little has he entered into the mind of Christ! The time will come when a man who "don't believe in missions," or who has not thought about them, will be regarded as revealing such a want of sympathy with Christ and such a failure to apprehend the message of the gospel that he is unfit for church membership. Such a man needs instruction quite as much as one who rejects the most cardinal doctrine of the Christian faith.

The papers received from Japan give information as to the immediate occasion for the prorogation and subsequent dissolution of the Parliament. In the first place, an address by the House of Representatives to the throne on the subject of Official Discipline was regarded as infringing upon the prerogatives of the crown, and the emperor replied that the attempt of the Parliament to control the tenure of office of the Ministry was not to be tolerated. This indicates that the highest Japanese officials have no intention of making what in Great Britain would be called a responsible government, that is, responsible to the Parliament, and holding office only so long as they can secure a vote of confidence. Another point which had its influence, doubtless, was the attitude of the majority in proposing to pass a bill requiring the strict enforcement of the letter of the treaties with foreign governments. These treaties are denounced on all sides as unjust and derogatory to Japan, and revision is the eager desire of all parties. And as a means toward securing this revision, the dominant party

in the Parliament proposed to demand a tenacious adherence to all the provisions of the treaties, many of which have been relaxed in the interests of foreign residents. The government has hitherto been quite willing to put a liberal construction upon the terms of the treaties, and the majority believed that, if they could force the government to the strict observance of the treaties as they now stand, the position of foreigners would become so intolerable that they would assent to some reasonable plan for revision. This method of procedure the emperor and cabinet do not approve, and dissolution of Parliament was the method they took to prevent the passage of an act which would compel them to put offensive restrictions on liberty of intercourse and commerce with foreign nations.

It is with great sadness that we hear of the death of Rev. Gerezim D. Kyrias, who was the first Albanian convert in connection with our mission in European Turkey, and who has since been the special evangelist among his people. He died on January 2, his face fairly glowing with joy as he spoke of going to the Home above. The loss to the mission by his death is very severe. We shall hope to have some further account of this good man to give to our readers.

The London Missionary Society reaches its Centenary in 1895. The year 1894 is to be used as a year of preparation, special efforts being made to bring the great missionary theme before all the churches. A committee has been appointed in London to arrange for "systematically visiting every church and school, etc., in order to deepen interest in the extension of Christ's kingdom abroad, and especially to aim at pointedly requesting every minister to carefully explain to his people the position and needs of the missionary work." It might seem as if it would be unnecessary to send a deputation to the *ministers* upon this subject, since from the very nature of their calling they ought to be the leaders of the Lord's hosts in missionary work. Yet as a matter of fact our English brethren find that there is special need of an appeal to the ministers. Is there not a like need in the United States? The zeal and earnestness of many pastors in this department of Christian work is most gratefully recognized, but it must be said sorrowfully that there are large numbers who seem to have no adequate apprehension of their obligations to cheer and guide the Lord's people in the work of giving the gospel to all men. How shall this apathy be removed? How shall the hosts of the Lord spring forth to the conquest of the world except as their captains are filled with enthusiasm for work?

Mrs. Annie Besant is known in this country, in connection with Colonel Olcott and others, as a representative of Theosophy. We learn from the *Satthiavarttamani*, published at Pasumalai, Southern India, that Mrs. Besant recently visited the great temple of Menachi at Madura where one of the high officials met her, saying that Saraswati had now incarnated herself in her (Mrs. Besant), and that he was therefore glad to meet one of his Hindu goddesses in person. Mrs. Besant is said to have thanked the official very much for this high eulogy, and to have walked barefooted through the temple, bowing before the gods Ganesa and Subramnia. The paper from which we learn this naïvely remarks that while fair ladies are not seldom termed angels, it is not common for a goddess of real flesh and blood to visit their community.

An interesting addition has been made to the Museum of the American Board by Rev. Leander Thompson, formerly missionary in Syria and Palestine. It is a little trunk which was used to hold the records and papers belonging to the society of "Brethren," organized by Samuel J. Mills, at Williams College, and thence transferred to Andover Seminary. This society was made up of those students who were profoundly interested in foreign missionary work, but such was the state of public sentiment at that time in reference to missions that it was deemed important that even the existence of the organization be kept secret, and the early records were made in cipher. When the records and papers of the society multiplied, a larger receptacle was needed, and a new trunk having been procured, the old one was purchased by Mr. Thompson, who then, 1837, was a student at Andover. It has now been in his possession for fifty-seven years, having traveled with him to Smyrna, Beirut, and Jerusalem, and was used as the receptacle of the choicest souvenirs of his missionary life. At his advanced age, eighty-two, Mr. Thompson has felt that the trunk should be preserved in the Museum of the Board, and he has very kindly deposited it here. It will be an interesting souvenir of the early days when foreign missionary work was in its infancy in this land.

The churches cannot fully realize the straits into which the missionaries are brought by the reductions in their estimates of the money needed for the carrying on of their work. A letter just in hand says: "As none of our contingents are granted, we shall all of us be in straits. We must plan to get through the year with least harm to the work. Of our contingents in this station, eighty-eight liras are for work that is going on every day, and it must go on. I cannot stop it at any point. I shall go on for the present, and for the year, I think. I think the Lord will provide through the regular channels, in the course of the year. If he does not, I don't see but I shall have to share my salary with these men. With the hard work we are all doing, I do not economize in the matter of nourishing food, but patched boots and old hats and clothes are our glory, and are not out of style in these hard times." The good friends in Philippopolis, Bulgaria, are greatly disappointed that they are not able to begin at once the erection of their long-desired church building. They have already in hand, largely raised upon the ground, $1,320 — but must have in addition twice that amount. What shall they do?

India is stirred by a new life. Ancient customs have a mighty power, but little by little they are yielding before the light of modern times. The native State of Mysore, which is about as large as the State of South Carolina, with a population of over five millions, has taken up the subject of infant-marriage and has made regulations which are quite in advance of anything yet undertaken by an Indian government. By a new regulation an "infant girl" is described as one under eight years of age, and an "infant boy" as one under fourteen years of age, "and any person who causes, aids, or abets the marriage of either of these, and any man above eighteen who himself marries an infant girl," is to be punished by imprisonment or fine, or both. The marriage of a man over fifty with a girl under fourteen is also to be punished. The Dewan, in proclaiming this regulation, says it is in response to the general sentiment of the country

and is in accordance with the spirit of the Hindu Shastras. The limit as to age, while very far from what it ought to be, is quite an advance upon the practice of the present time, as is shown in a letter of Rev. T. E. Slater to the *Chronicle* of the London Missionary Society, from which we gather the following facts. Referring as we suppose to the province of Mysore, the number of married girls under nine years of age, in the year 1891, is given as 18,000, while in 1881 it was 12,000, showing an increase of fifty per cent. In 1891, out of 971,500 married women, 11,157 had been married at or before the age of four years, and 181,000 between the ages of five and nine. This shows that one out of every five of the wives was married under the age of nine. There were in the province one half as many widows as wives, and there were 23,000 child-widows below the age of fourteen. The action of the Mysore government, therefore, while it would be deemed an absurdity and a crime in Western countries, is a decided advance upon the practice in India.

We were glad to report last month that the censorship upon the press in Turkey had been relaxed somewhat, but we learn from other sources that the restrictions upon books and other printed matter are, in some parts of the empire at least, growing more severe. The *index expurgatorius* is growing rapidly. Libraries have been compelled to cut out leaves and paragraphs from their encyclopædias, histories, and other standard works. Some books are altogether proscribed. Intelligent people the world over will smile at learning that Milton's Paradise Lost has now been added to the list. The right of missionaries to tour through their districts has recently been called in question, though this right is plainly given them by the Capitulations. All this is transpiring because of the mistaken notion entertained by the Turks that missionaries have some political ends in view. It seems difficult for the Turks to believe, what is so manifestly true, that these missionaries seek to promote education, good citizenship, and the peace and order of society. Manifestly their labors promote the prosperity and welfare of communities in which they live, and, for its own interests, the Turkish government should favor in all ways their peaceful enterprises.

The Swedish Consul-General at Shanghai has secured from the Chinese authorities a money-payment to the families of the murdered Swedish missionaries at Sung-pu, and beyond that, and much against the efforts of the Viceroy Chang, he has received authorization for the reëstablishment of the mission. Two persons who are said to have been ringleaders in the riot have been tried and executed. Outwardly this would seem to be a vindication of the rights of foreigners and a salutary lesson to the Chinese, but it is still a question whether anything substantial has been accomplished for the defence of missionaries. It is by no means certain that the mission at Sung-pu can be reopened.

The calamities which have befallen China in recent years are having a depressing effect upon the people. The people are said to throw the blame for their disasters upon the young emperor, not so much because of anything he has done or has not done, but he is regarded as *unlucky*. Heaven is displeased with him, and his stock of happiness is supposed to be exhausted, and the country cannot expect much more so long as he is emperor. "It were better if he should die," said a Chinese to one of our missionaries recently.

THE RELATION OF OUR SUNDAY-SCHOOLS TO MISSIONS.

BY REV. ELIJAH HORR, D.D., WORCESTER, MASS.

The Sunday-school is the church of to-morrow. Everything we do for it and in it should be done with this obvious fact in mind. We are educating the future church. Let us recognize more constantly and fully its world-wide relations. The next generation should see the Master in possession of every land and all the kingdoms of earth owning his mild sway. The opportunity is ours to complete the conquest of the world for Christ. We ought promptly and wisely to plan the decisive campaign.

Practically all that seems to be lacking is the material means. Men and women are ready by scores and hundreds to go to heathen lands; there is little lack of devotion at this point; and were the means adequate, the contagion of personal consecration to this work would spread, until a holy crusade for the recovery of this world to its rightful Lord would inspire all Christendom. *We must educate the coming generation in the Christian duty of giving for missions.*

Doubtless the Church, since the days of the apostles, has not fully appreciated its privilege and duty in the consecration of its substance for the Lord's work. Salvation is the lifeblood of Christianity: material means are its sinews.

There are two reasons why we should begin this work in the Sunday-school: —

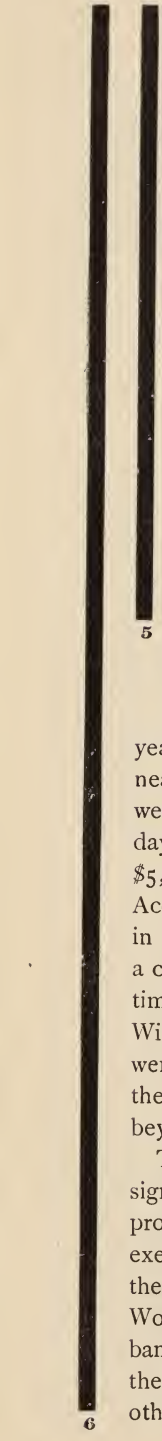
1. Because of its educatioual value.

2. Because of the immediate and practical aid a thorough organization of our Sunday-schools into missionary bands and societies would give us in our present exigencies.

Regular and systematic giving, even of the smallest amounts, makes an aggregate that always astonishes us. If the children in all our Sunday-schools should give for foreign missions regularly a penny a week throughout the year, the aggregate would be more than *three hundred thousand dollars*, — a sum that would relieve our treasury of all pressure, enable our Prudential Committee to reinforce every mission now established, and inaugurate new enterprises in a number of fields that are full of promise. No one supposes for a moment that so slight an offering from the children is impracticable. There is probably not a scholar in our mission schools that could not do as much as this, and doubtless much more than this might soon be realized from our Sunday-schools alone were our children carefully instructed in regard to mission opportunities and successes and urged to make their small offerings regularly.

If our Sunday-schools throughout the entire constituency of the American Board will at once make some plan for a regular and systematic offering during the year and, as soon as the method is decided upon, communicate with the Home Secretary, it will not only go far toward relieving present necessities, but will inspire a love for missionary work among those upon whom the Board must in the near future largely depend. The plan of organizing the Sunday-schools into a missionary society and of gathering the offerings of each class in envelopes prepared for the purpose monthly or bi-monthly, having some missionary exercises by members of the school on the day appointed, is suggested. It has worked admirably in many schools.

THE "EXTRA-CENT-A-DAY BAND" PLAN.



More than once has the organization of "Extra-Cent-a-Day" bands been recommended in the pages of the *Missionary Herald*, and we desire again to call attention to the matter in view of the great good which might so easily be accomplished were the plan generally adopted. The organization is very simple. Let any number of persons form a local band, whose only officer need be a collector, promising to give an extra cent a day for some missionary object, to be selected from time to time by the band, dividing the amount raised equally between home and foreign missions. The sum promised is small and can be paid by many persons, either weekly or monthly, from the loose change in their pockets, and almost everyone, by a little thought and effort or by the practice of small economies which shall not seriously affect him, can secure a cent a day for this object. Indeed, the gift is so small that it strikes many persons as petty and they object to taking the trouble weekly or monthly to pay over such a trifling sum. It seems to them a somewhat trivial affair; but if such persons would consider what even this rate of giving would secure in the way of contributions, their objection would vanish. We are persuaded that the simplicity and effectiveness of this scheme need only to be brought to the attention of Christians to lead to the organization of a multitude of such bands all over the country.

Let the following facts be considered: the American Board received last year from all sources, including legacies as well as donations, $679,000. A sum nearly three times this, lacking only $20,000 of $2,000,000, would be raised were the communicants in Congregational churches to contribute a cent a day. By our last reports, all the churches in the United States contributed $5,176,661 for foreign missions within the preceding twelve months. According to the last census there are a little over 14,300,000 communicants in Protestant churches of our country. Were these communicants to give a cent a day the aggregate would be over $52,000,000, or more than ten times what is now contributed in all the land for foreign missions. Mr. Wilkins, the founder of the "Extra-Cent-a-Day Band" scheme, shows that were the 32,000,000 Protestant Christians in the world to adopt the plan the magnificent sum of $116,800,000 would be annually secured, over and beyond what is now received.

This surely is not petty. The figures are absolutely startling in their significance. They certainly serve to show how little is now given in proportion to the ability of the Christian Church. How little self-denial is exercised by the great mass of professing Christians when the average of their gifts hardly approximates toward the small pittance of a cent a day! Would it not be most helpful to form in all our churches Extra-Cent-a-Day bands if it were simply to show to the great mass of their members how little they are now giving? That many will not adopt the plan is no reason why others should not do so; nor need the scheme be rejected because it does

not involve "proportionate giving," and does not cover *all* the obligations resting upon Christians in the matter of contributions. It is not intended to. This is an *extra* matter, over and above the giving which should be proportionate and according to each one's income. Let it be tried. It will be found very blessed by those who take part in it and very helpful to those upon whom these extra gifts are bestowed.

As an aid to the clear apprehension of the facts stated above we have prepared the black lines on the preceding page, which by their length present to the eye an exact comparison between the amounts now raised and what might be raised by the adoption of the plan suggested. The shortest bar: —

No. 1; represents the amount now raised by Congregational Christians in the United States for foreign missions.

No. 2; the *extra* amount that would be raised by members of *Congregational* churches in the United States should they adopt the extra-cent-a-day plan.

No. 3; the total amount now raised in the United States for foreign missions.

No. 4; the total amount raised for foreign missions in all lands.

No. 5; the amount which would be added to present contributions were the Protestant Christians in the United States to adopt the extra-cent-a-day plan.

No. 6; the amount that would be added were the Protestant Christians of the world to contribute one extra cent a day annually.

In commending this matter to the attention of our readers we are glad to append the action of the Prudential Committee, which, after due consideration, adopted a resolution, as follows: "That the Prudential Committee of the American Board heartily commend the plan proposed by S. F. Wilkins, Esq., President of the Howard National Bank, Boston, for the organization of Extra-Cent-a-Day bands, and would rejoice to see the plan adopted among our churches as a means of securing extra gifts for missionary work."

THE EAST GATE CHURCH, MADURA.

It is sixty years since the missionaries of the American Board entered the city of Madura and commenced evangelical work. Of the thirty-seven churches within the Madura Mission four of them are connected with Madura station. We are glad to give herewith a representation of one of these churches of the city, bearing the name, "East Gate." A photo-engraving of the official members of this East Gate Church was given in the *Missionary Herald* for January of last year. News recently received in reference to this church is of a most cheering character. In September last five persons were received on confession, two of whom were brought in through the labors of the Bible-women. In November thirteen were received on confession and four by letter. Of these thirteen five were students in Miss Noyes' training school and four were young men. Rev. John S. Chandler, writing on December 19, reports that during the year sixty-four have been received into this church, while throughout the whole mission there has been an increase of 203 communicants, the largest increase ever recorded in one year.

Another interesting fact in reference to this church relates to the ordination of a pastor and the vigorous work now in progress. The new pastor's name is Rev. Y. S. Taylor, a son of a former native pastor within the mission, who took the name of that faithful missionary, Rev. Horace S. Taylor, who died in 1871. Young Mr. Taylor has served the church for one year, but he has now been unanimously invited to settle with them, and the existing harmony gives promise of a successful and prolonged pastorate. In writing, December 19, of the activity of this church and of the Madura station, Rev. John S. Chandler says: —

EAST GATE CHURCH.

"Our Sunday evening English service is drawing out quite a number of students from the mission High School as well as railroad people. And the Christian Endeavor meeting, held on the railroad premises on week-day evenings, is bringing together for a gospel service Europeans and Eurasians of both the English and American congregations. This weekday service is carried on entirely by the railway people, one of whom opens his own house for it every week and himself meets all the expense of lights, etc., besides conducting the meetings. Some of these godly railway Christians are also members of the general temperance committee of Madura. The congregation that was organized two months ago north of the river is increasing in numbers and has added four to its church membership. In one of the villages a family of backsliders have all asked forgiveness and begged to be received back again into the church."

Is it not well for our churches in America to recognize their fellowship with this church on the other side of the globe?

THE BRIGHT OUTLOOK.

The present outlook of the work of the Board abroad is certainly most encouraging and should be kept in view as a stimulus to activity. Not that there is a great revival in any part of the mission field, but there is steady progress at many points, limited to be sure by the means at the disposal of the Board and of the several missions. A glance at tidings recently received will reveal cheering signs of advance all along the line.

From Mexico, letters just at hand show that marked progress is being made.

Mr. Wright and Mr. Olds, in reporting a tour near Parral, speak of a hearty welcome at nearly every point visited, with interested audiences and numerous accessions on confession of faith. Mr. Bissell reports similar interest in the State of Sinaloa; and Mr. Crawford in the mining region of the State of Sonora. The good seed that has been sown in the past years is evidently springing up almost beyond the expectation and hope of the missionaries.

Dr. A. W. Clark reports continued progress in Austria, and it is hoped that the remarkable results of last year will be more than repeated during the present year. More Bibles and portions of the Scripture have been distributed than in any former period, and a more intelligent class has been reached.

In the European Turkey Mission recent conferences of Bulgarian churches have shown a remarkable earnestness of Christian life. The Albanian work, which is carried on from Monastir, has suffered by the death of a most devoted native pastor, but he gave such evidence of the power of the gospel in his life and character and consecration as to be remembered with profound interest by his people — an illustration such as no preaching or words could adequately set forth in the life and self-denying labors of this good man. In spite of the stedfast and deepening governmental opposition and inadequate appropriations, a good report is given of all phases of missionary work in Asiatic Turkey. Allusion may be made specially to the educational work, including the Girls' School and College at Marsovan and the theological schools at Marash and Harpoot. Through these diverse agencies, in spite of all obstacles, the gospel is taking an ever firmer hold upon the best life of the Turkish empire and is steadily preparing a brighter day for all the peoples of that land.

As to India, we may refer specially to the well-established Christian church at Bombay, meeting all its own church expenses and taking up collections for the general work in the Marathi Mission. It is perhaps one of the most earnest Christian churches to be found anywhere in India, and has maintained its high reputation for self-denying work for several years, and never more so than now. At Ahmednagar a Young Men's Christian Association has been developed, having unusual life and vigor, and has become a power for good at that central city. From the Madura Mission in South India a larger number of accessions by profession of faith is reported than for many years, with a degree of Christian life and power giving great promise for the future. Woman's work here has been pushed more vigorously than anywhere else in our mission fields in India, and with happy results. The College and Seminary at Pasumalai are more than fulfilling expectations, and it is expected that the Seminary will send out a class of ten well-trained young men, prepared for evangelistic work. The College too maintains its high Christian character and shows that true Christian influence and Christian life may be maintained in the higher educational institutions of India with marked success.

In Ceylon the number of students attending Jaffna College has largely increased, while their labors in evangelistic work in vacation and at other times indicate an unusually healthful and vigorous life in that institution.

From China the news is altogether cheering. The Shansi Mission has the confidence of the people, and opportunities for preaching, for schools and for medical work multiply far more rapidly than the missionaries are able to improve

them, while a hopeful beginning of the Christian life is seen in a few at each of the stations. In South China Mr. and Mrs. Nelson report good progress in the schools and an increasing steadiness and fidelity among the native Christians. The Foochow Mission reports growing churches, enlarged schools, and especially hopeful features in the evangelistic work in the interior station of Shao-wu. The North China Mission, without reporting striking developments at any point, presents everywhere most cheering proofs of the divine blessing, and special mention may be made of the effective service which the native pastors and preachers are rendering.

From Africa come reports that the party for the new mission in Gazaland is happily established in its new home on the slopes of Mt. Selinda, within the jurisdiction of the British South Africa Company. The Zulu Mission reports larger attendance in the schools, very promising openings for new work at Durban and Johannesberg, with special religious interest at some of the stations. In West Africa every feature of the work is thriving and hopeful. The native Christians maintain a good record for faithfulness in Christian living and Christian service.

In Japan, despite some special hindrances resulting from the failure to revise treaties with foreign powers, in consequence of which violent opposition against all foreign influences of every sort has been created, and despite some special difficulties that have arisen from the failure of men of whom better things had been hoped, to abide in the simplicity and power of the gospel as a divinely appointed means for the social and moral renovation of the people, there yet is found by missionaries on their tours something of the old readiness to listen to the gospel, while a recent letter from the president of the Doshisha speaks of the active, earnest Christian life in that central institution.

And most remarkable of all, are the tidings from Micronesia, details of which will be found on subsequent pages of this number of our magazine. The transforming and abiding power of the gospel when once received by a community has seldom had a more striking illustration than in the account just at hand from Ponape given in the letter of Henry Nanpei to which we refer our readers. Dr. Pease's account among the "Letters from the Missions," of a recent tour in the Marshall Islands, indicates better relations with the German authorities, showing that the present state of the churches and schools is unusually gratifying and hopeful.

But without referring to other instances, enough has been said to show that the work of the Board is going on hopefully and with fresh evidences of the divine blessing. Shall not these notes of cheer coming from our mission fields serve as the voice of God to call us to new zeal and self-denying contributions for this sublime work on which His blessing rests? It only remains to supply the means that are needed to sustain and carry forward enterprises now begun.

THE VITALITY OF THE GOSPEL: A SIGNAL ILLUSTRATION.

The last number of the *Missionary Herald*, in recording the death of Mrs. Sturges, who with her husband and others labored so long and faithfully on the island of Ponape, Micronesia, alluded to the painful fact that at the present

time the island is under such rule that foreign missionaries are not allowed to reside there. The work seemed to have come to an end, but it was added: "When the cloud lifts we are persuaded that we shall find that the seed sown has brought forth its harvest."

Sooner than was expected when this sentence was written, the cloud has lifted and the hope expressed has been signally realized. A letter has been received from Henry Nanpei, known to our readers as a native Ponapean and a chief of one of the tribes, who was a pupil and afterward an assistant in the training school at the mission station of Oua, on the western side of Ponape. He was there at the time the Spaniards came, and remained after our missionaries were expelled. Subsequently he came to Honolulu and San Francisco for a short visit, but returned to his native island and settled at Kiti, a point not far from the Spanish fort and amid the Ponapean tribe to which he belongs. He is an honest and thoroughly trustworthy Christian man, and he seems to have conducted himself amid the trying experiences through which he and his people have been called to pass with great firmness and discretion. Personally he accepted Spanish rule as inevitable, and he has sought to promote peace and good order among the tribes, and submission to their conquerors.

Before giving the letter of Nanpei we would recall the attention of our readers to the extraordinary position in which the Ponapeans have stood for a few years past. When the gospel was first brought to them in 1852 they were altogether illiterate and savage, as far down in the scale as any people on the face of the earth. By the blessing of God upon the patient labors of the missionaries, light began to break in upon the darkness; schools were opened, the people came to worship, many of them confessed Christ, and the power of the gospel in transforming men and society was clearly manifest. In 1887 there were fourteen churches, having in all a membership of 1,040, and everything was moving forward prosperously toward the establishment of a reign of righteousness upon the island. But just at this time the Spaniards laid claim to the Caroline group and sent its officials with soldiers to assume authority. It was soon evident, notwithstanding an announced purpose not to interfere with those on the ground, that the work of the mission would be seriously imperiled, if not altogether destroyed. It is unnecessary here to go into details, but the practical result of Spanish occupation was that the schools were soon closed, people were forbidden to meet for worship, the introduction of intoxicating liquor was corrupting the people, and, worse than all, the foundations of social morality were destroyed through the vices of the soldiery residing near the natives. Then followed rebellion and war, the burning of the missionary premises, and the exile of the missionaries. The Ponapeans, harassed by the guns from the Spanish ships, stood their ground in battle and resisted successfully all attacks. But they could not pass through such experiences without a sad decadence in morals and the overthrow of Christian faith on the part of many of the people. Bitterly hating their conquerors who yet claimed to be Christians, and smarting under a sense of gross injustice, what could be expected of them but that many, if not the majority, would relapse into heathenish practices. Up to a very recent date little information was obtainable in regard to the state of affairs among the native tribes, though there had been occasional notes received indi-

cating the affection in which the missionaries were still held and the fidelity of a few disciples. Everything seemed against them, and there were no external facts known to us on which to build our hope that the work at Ponape would be permanent. Such hope rested solely on faith in the vitality of Christian truth when the gospel has been once received into the individual heart or by a community. But now, as through a rift in a cloud, come cheering rays of light. The following letter dated Kiti, Ponape, October 15, 1893, has come to us from Henry Nanpei: —

"I take the pleasure of writing to inform you how we are doing and getting along down here on Ponape. In the first place, everything is going on smoothly and quietly at present. The Spanish are desirous of, and are trying all in their power to make friends with the Matalanim tribe. I was up at Matalanim two weeks ago to dedicate a new church recently put up by the king. I stayed over Sunday and addressed quite a large congregation, and fully 300 were present. I also attended the Sunday-school meeting of about fifty.

"I was much impressed and well pleased to see the good work progressing so favorably. They have two day-schools running, in good working order, but they lack material to supply the rush of scholars. They require a new outfit of books, slates, etc. They have applied to me to furnish these things, but now that the *Morning Star* has quit coming, I cannot see in what way we are going to supply them with school material. One chief joined the church the other week. Before long we are going to put up a good-sized prayer-meeting house, and the school-house also, on the island of Mantes; in fact we mean to plant churches, prayer-meeting houses and schoolhouses wherever we can without hindrance and obstruction from the Spanish government. It is my humble opinion that we ought to have down here amongst us a properly ordained minister to guide and direct our people in carrying out this good work. . . .

"I beseech you to remember us in your prayers, and may God bless you is the earnest wish of Yours sincerely, HENRY NANPEI."

No one can read this letter without feeling that the gospel is truly a living power. Like the germ in the seed, its very nature is to grow; if development is repressed, the life is still there. The standard illustration of this fact has been the story of Madagascar and of the persistence of the Christian forces there during all the long years of persecution. By the side of that story we can now place the history of the work upon Ponape.

From a portion of Mr. Nanpei's letter which we have not thought it necessary to print, we learn that the present Spanish governor is proving most friendly, and manifests no ill-will toward the evangelical work. He is a strict prohibitionist, and is fully determined to stop the traffic in intoxicating liquors. This certainly is another hopeful fact which should call forth our heartiest thanksgivings.

THE CONFERENCE ON FOREIGN MISSIONS AT NEW YORK.

BY SECRETARY JUDSON SMITH, D.D.

THE second American Conference on Foreign Missions was held in the Mission Rooms of the Methodist Episcopal Board, in New York city, January 17,

1894. The first of these meetings was held a year ago in the Rooms of the Presbyterian Board in New York city, and report thereof was given in the *Missionary Herald* for March, 1893.

The design of these Conferences is to bring together representatives of the Protestant Foreign Missionary Boards in the United States and Canada for the discussion of practical questions, for the mutual communication of information as to methods of missionary administration, and in general to enable each Board to avail itself, as far as possible, of the accumulated wisdom and experience of other Boards, and to promote good fellowship.

The meeting this year was well attended and of marked interest from beginning to end. The Committee of Arrangements appointed last year prepared a program including the discussion of the following topics: "How to Awaken and Maintain an Intelligent Missionary Spirit in the Home Churches"; "The Development of Self-supporting Churches on the Foreign Field: (*a*) The Importance of this Measure; (*b*) The Best Means of Securing this End"; "The Means of Securing Missionary Candidates of the Highest Qualifications"; "The True Relation of Mission Boards to Colleges on Mission Ground"; "Practical Provision for Missionaries; as to Outfits, Houses, Salaries, Furloughs, Support of Children." Those who opened these discussions were limited to twenty minutes, and the extempore discussion which followed was participated in freely in five-minute speeches by those who were present. The time was all too short for the satisfactory consideration of these topics, and it was felt by all that more time could wisely be devoted to such gatherings in the future. The Conference was presided over by Rev. F. F. Ellinwood, D.D., of the Presbyterian Board in New York, and by Rev. A. Sutherland, D.D., of the Methodist Board of Toronto, Canada; and Rev. S. J. Baldwin, D.D., of the Methodist Episcopal Board, New York, and Rev. Thomas Stacey, of the Free Will Baptist Board, Boston, were the Secretaries of the meeting. A Business Committee was appointed at the opening of the sessions who followed carefully the discussions, and at the close of the day made a report, giving a summary of the salient points that had been brought out, which was adopted by the Conference. The Committee also offered resolutions expressing the sense of the Conference upon important measures, which were adopted. It was agreed to hold another Conference next year, and a Committee of Arrangements was appointed to issue the call and prepare the program.

Among the matters of importance which were proposed at this Conference two may be specially noted. First, it was agreed that careful statistics shall be secured from all the missions under the care of these several Boards bearing upon the question of self-support in the foreign field, and showing the progress which has been already made in this direction. Such reports from so many fields, under the care of so many different Boards, will be of great interest in themselves and will suggest wise steps for advancing this important measure. Second, a committee was appointed to prepare an appeal, in the name of the Boards represented in the Conference, addressed to the general Christian public, setting forth the claims of foreign missions upon the intelligent interest and cordial support of every church and pastor and individual believer, presenting the wonderful record of success in missionary work during the century just

closed, pointing out the world-wide opportunities in this work, and laying all upon the consciences and hearts of Christendom. This committee consists of Rev. F. F. Ellinwood, D.D., New York, chairman; Rev. J. O. Peck, D.D., New York, Rev. Judson Smith, D.D., Boston, Rev. S. W. Duncan, D.D., Boston, Rev. A. Sutherland, D.D., Toronto, and Rev. H. C. Morrison, Nashville, Tenn.

The advantages of such a gathering, where brethren from distant points, engaged in a common work, can come together upon a common platform, share their experiences, unite their prayers, and plan together for the furtherance of Christ's kingdom, are great and obvious. The success of the Conference was due not a little to the happy experience of the first occasion of this kind last year, the cordial welcome accorded the invitation to this Conference by all the Boards addressed, the courtesy of the Methodist Episcopal Board in New York in opening their handsome and commodious rooms to the uses of the Conference, and to the courtesy and wisdom of the presiding officers. It is probable that a session of two days, with a fuller program and at least one public session for popular addresses, would add to the attendance and to the value of such occasions.

Letters from the Missions.

Micronesian Mission.

GERMAN RULE IN THE MARSHALL GROUP.

A LETTER was received at the Missionary Rooms January 26, from Dr. Pease, of Kusaie, dated October 30, reporting the annual tour through the Marshall group on the *Morning Star*. The report is of special interest, not only in reference to the progress of the work in the islands, but also in reference to the relations of the mission to the German authorities that govern the group. A new commissioner, Major Shmidt, has recently been appointed, and Dr. Pease had a long and, on the whole, favorable interview with him at Jaluij. The Commissioner proposes to enforce strictly a regulation that no natives shall be transported from the group without special permission of the Commissioner, and that his permission shall also be secured before the location of any missionary teacher on the islands within the Protectorate. While, of course, such regulations are liable to be used to obstruct missionary work, the present Commissioner was quite ready to assent to all that Dr. Pease asked, both as to the location of the teachers and the taking of pupils to Kusaie. He seemed only to desire to have his authority recognized, and to have information as to what it was proposed to do. If these regulations are carried out in a sympathetic spirit, the mission will have no reason to complain. The Commissioner informed Dr. Pease that permission had been given to the Roman Catholic Propaganda to establish a mission in the Marshall Islands, and it is expected that a company of priests will before long arrive.

THE ISLANDS.

The following is Dr. Pease's condensed account of the state of the work at the different islands of the Marshall group visited by the *Star*: —

"On Jaluij the two Jeremaias had had a prosperous year. The church membership had been enlarged and the schools well attended. Our meeting on the Sabbath at the station was the largest I have ever seen on this island. The Ailinglaplap teachers Matthew and Kapen Uri were well and their work flourishing. Kapen Uri was a happy father and has proved quite a good teacher. At Namerik, Lan-

gito had labored under the disadvantage of a sick wife, but had taught quite a large school and the church had a little more than held its own. We relieved Langito and left in charge a new man, named Laiwa, with Cornelius, one of our scholars, who has recently been married to a graduate of the Girls' School, as assistant. In Ebon we found evil rampant and the church rather losing ground, though by no means discouraged. Hiram has been very feeble all the year, and his three oldest sons are thoroughly bad; there has seemed to be no leader for the good people. We relieved Hiram, and later brought Lejilairik, and Lekörik from Millé, to have charge for the coming year. They have done so well in that island we have great hopes of success of their lábors here also.

"Lanien's three months' term of imprisonment had just expired when we were in Jaluij, so we took him back to Mejuro, to his wife and work. He doubtless made some mistakes, thereby needlessly stirring up opposition and exasperating the Germans, but the work had made a decided advance notwithstanding all. The church had been quite considerably enlarged; there had been a good school throughout the year; many books were wanted; and a good many wanted to go to Ḳusaie to school. One of the two highest chiefs was among the additions to the church; and the other, who is the head of the rival tribe, urgently requested a teacher for his people. These two chiefs do not fight any more, but with their followers live entirely apart from each other. A teacher should be provided for next year. A little earnestness in pushing the work on this island just now, and the whole island — the most influential in the group — will easily be won for Christ. We left Lanien and Lōkjirak in charge, taking away Nabunbun for another station.

"In Arno, Thomas' little church was wide awake. It had made a healthy increase and everything seemed to be going well. At the other and older station, Nabue had been holding the fort alone. The church had made a little increase in membership, and the high chiefs had ceased persecuting the Christians. The school had been maintained with a fair attendance. We took Nabue away for a rest, and left Raijok, who was there before, with one of our Training School scholars, Larri, to assist in the school. Joseph had just closed a year of very successful work in Malwonlap. He excels in teaching, and his school was a revelation to the natives of that atoll. His chief and the people were loth to part with him but we felt obliged to return him to Millé and left Le Bil, their former teacher, in his place. He had lost one wife and married another during the past year. He also left Nabunbun and wife to go the next day by boat to Aur, where their coming is very eagerly awaited. At Mejij, a new island, — from which our teacher was taken last year by the Germans, — we left Larrijip, a graduate of the Training School. The people gladly welcomed him. He has a good field and plenty of work before him, with the absolute certainty that he will not have to build on any other man's foundation."

SOME NOTABLE SUCCESSES.

"In Millé, Lejilairek and Lekörik have had a remarkably successful year. Many additions had been made to the church, including several high chiefs, and the schools had been carried on with enthusiasm. The people were reluctant to part with their teachers, and we were sorry to take them away, but it was important that Ebon should be supplied; so we left Joseph and Loktop in their places, who thus returned to their own field and home. At Namo, Nierik had been plodding along with fairly good success. The people were half-starved, but they wanted books. This is not a fertile island, and just now cocoanuts and fish constitute the entire diet of the people. In Kwojelin, Lakiring had made a great success notwithstanding his lack of health and education. He had a new meetinghouse, large and airy, and quite a respectable parsonage. True, he had exchanged Testaments for fowls (which is contrary

to rule) and the whole ship's company had to eat chicken for a couple of days at the expense of the Bible Society, but the good books are not wasted, and there is already a little church of over a dozen members. We left Balili, a former graduate of the Training School, to begin regular school work, while Lakiring will stay on for a while to help in preaching, etc.

"Lae (li) has been regarded hitherto as an out-station of Ujae (wo̧-ji), but the people wanted a teacher of their own, and so we left them Laiklon, who last year was prevented from going to Aur On this little atoll — which has apparently sat for pictures of coral islands for all the books, so round and regular is its formation — there are perhaps 150 or 200 inhabitants. They have a good meeting-house, and there are some twenty church members, heretofore reckoned with the Ujae church. It, as well as the larger island, is very fertile.

"When the enemies took away the teacher from Ujae last year, as well as when they removed the teacher from Mejij, they unwittingly did us a great service, for both of them had betrayed their trust and would have done great mischief had they remained to the end of the year. Even as it was, this island has suffered considerably for two months from a bad example. Some fell away, but the faithful ones rallied to their colors and have made a brave fight. They had meetings for prayer five evenings in the week, and it is quite possible that the cause is stronger in this island to-day than it would have been after a year of ordinary prosperity. We left Lailero here — his old station — and squared away for Kusaie, having very nearly used up our allotted sixty days.

"The above is a very brief report, but it indicates, as we think, a hopeful state of things in our group. We have ordained ministers in charge on Jaluij, Ailinglaplap, Namerik, Ebon, Mejuro, Arno (2), Malwonlap, Mejij, Millé, Namo, and Ujae, — twelve in all, with ten assistant teachers, — making twenty-two. We have exhausted our copies of New Testaments, Primers, and Primary Arithmetics. It made our hearts ache to say to the many who asked for the 'Great Book': 'There are none.' How can the new converts get on without the Scriptures? We wish to lose no time in getting out a revised edition of the New Testament and to have it electrotyped, so that there never again shall be a famine for the Word of God within the Marshall Islands."

Mexican Mission.

RAYS OF LIGHT.

Mr. Bissell writes from Fuerte: —

"All through the district a welcome is accorded to the Word. The round of the twenty-five preaching places was completed (I wrote you of its beginning) just in time for a true Thanksgiving at home. For a little time just now it seems to be my duty to be laboring at home.

"A special interest is seen here in Fuerte at the present time. It dates from the joyful testimony given by one of our young sisters on her deathbed. She had lingered long. Fear departed, a sweet confidence filled her soul and loosed her tongue — to the astonishment of those who know death only as a terror. At her funeral some fifty or more were present. The Sabbath evening following, our largest audience, of 150, was attentive to the subject of 'A Happy Death.' Then we have utilized the time of special Mariolatry, more recent, with a discourse on the life of the Virgin Mary, and that leads to *Nuestro Refugio* — last evening giving the first of a series of sermons on the life of Christ to an audience of fifty.

"I should have said that on this recent journey, at several points, such as Zaragoza and Mochicagui, the audiences were the most encouraging yet secured. The priest of that region is active and virulent — and infidelity too is a power. Yet a thoughtful hearing is being secured, and there are individual cases of much interest. The presence of women in many of these audiences is to be noticed."

Mr. Crawford writes from Hermosillo: —

"Our work here in Hermosillo is very discouraging at present, but in the mining region it is meeting with remarkable success, under the leadership of our new helper Eugenio Rodriguez, who came from El Paso last summer. The mine is of gold and silver, and is having remarkable success in good ore. I expect to go down next week to receive some eight or ten new members in the church in the Colorada, where our church is. Then in other towns near by there are believers and a desire to hear the gospel. When out there in November we had large and very attentive audiences every night. I preached with the sciopticon, giving views from the life of Christ. They are anxious for a preacher to instruct them in the way of the gospel. The minister at the Colorada is much encouraged. Oh, for more good laborers to put in the open doors throughout the State!"

Mr. Howland writes from Guadalajara:

"Our work is somewhat more encouraging. The attendance at public services is increasing and we have quite a number of promising candidates for membership. The attendance at our Christmas celebration was the largest we have ever had, except in the dedication of our new building. In several villages we seem to be getting hold of some good believers."

Zulu Mission.

LIGHT AMID SHADOWS.

MR. RANSOM, writing from Amanzimtote, December 5, reports sad defections on the part of some of whom they had hoped better things. One of the older men, who was regarded as specially stanch, had fallen into aggravated sin, and shows no sign of repentance. A wave of heathenism seems to have come over a portion of the people, yet in the midst of all there are tokens of good. Mr. Ransom writes:

"The young inquirers have kept up a certain kind of interest. The Sabbath-school has grown in efficiency, there has been an unusual interest in the out-stations, and some marked instances of God's presence in our midst. The faith of one of the schoolboys at Jubilee Hall, who died recently, was something inspiring. He spent his last night singing gospel songs, and died with a song on his lips, having given evidence before he was sick of a changed heart. One young fellow, quite fresh from the kraals, has shown remarkable energy in stirring up the people, especially the young people, of his utterly heathen district.

"Some of these girls have been tied, whipped, and their books have been burned. But their enthusiasm is not quenched and there came an order to-day for five new primers. Some of them are engaged to old polygamists and pine to escape the horrid bondage. They sounded me to see if there would be a place for them should they run away to the station. We have five kraal girls in a space which is not too large for one, and do not feel as if we could take any more. Nor does it seem possible for the others to add to present cares.

"Umzumbe and Inanda are a long way off, and beset with some danger, even if they screw up their courage to go and we pay for a guide. Two whom we sent under good conduct this term were pursued and taken back to their homes. Some of these runaways, of course, do not do well; but must the hungering few be left to starve and die in hopeless bondage?

"Oh, this curse, this curse of polygamy! As I study the hellish system, and see it entrenched by English law and growing stronger year by year, and perhaps becoming more and more a source of revenue, my heart burns within me and I long for the voice of a prophet. The preachers at the out-station come to me saying, 'What use is it for us to go and awaken these aspirations for a better life?' And it *is* hard when those awakened simply beat against their chains. It seems as if we *must* provide more homes for these little ones who, it must be remembered, have only a little measure of light and courage. They sometimes have enough to run here, but their heart fails them when we suggest a journey of sixty or

seventy miles. But even this provision at best is temporary and does not strike at the root.

"Our school is in a crisis — the industrial department desperately so, and Jubilee Hall School is in straits owing to huge reduction of the government grant. Mr. and Mrs. Cowles are doing a grand work. Unless help comes, the industrial department must absolutely close. The depression of trade has cut off all demand for special work. The department ought not to be dependent in this way. Must the little plant here die while waiting for help? A break now probably means a loss of *years*."

Mr. Ransom speaks again of the hopeful opening at Durban. There are over seventy in the inquirers' class. The chapel has been crowded, many sitting on the floor. The sad part of it is that the sum granted the mission will not permit the employment of a man to devote his time to this work. Mr. Ransom says: "There must be some springs at home which God intended to water this wilderness. God grant they may *soon* be discovered!"

NEW CHURCH AT JOHANNESBURG.

Under date of December 11, Mr. Goodenough writes from Johannesburg of the remarkable opening there, the beginnings of which were reported in the last *Missionary Herald*. On December 10 the new church was dedicated. It is in size 30 x 41 feet, built of wood and iron, lined with brick and plaster. It will seat comfortably 300, and 400 can be crowded in. Mr. Goodenough writes: —

"The story of this building is an interesting one. It is less than three months since I came to Johannesburg (September 20 I arrived) and called together the scattered church. For four months and over they had had no service. The first Sunday we met in a borrowed house; since then we have met in the open air until our own house was ready for use. The reports from the Rooms indicated that we could hope for nothing from there beyond 'cordial sympathy.' The brethren in Natal promised to back me up and share the responsibility of a debt, but hoped I might raise the most of the money in Johannesburg. So I went ahead on those lines.

"The building and stand have cost about £275. The total contributions, including Sunday collections and also about £20 contributed in work, bricks, lamps, amount to about £140. This leaves a debt on the building of £135. I have in unpaid pledges from natives about £75, of which I think I may depend on getting at least £60. If so, it would still leave £75 debt. Besides this I have on hand material unpaid for, which could be sold for probably £50, but we wish to keep it for a mission house. I do not feel anxious about the debt, as I believe the church, with some help from Europeans, will be able to pay it next year. Of the £140 contributed, about £50 came from Europeans.

"I expect to remain here till the end of January, then go down to the semi-annual meeting. If the way opens, I wish to return with my family in March."

STUDENTS AT AMANZIMTOTE.

Mr. Kilbon writes of the theological students: —

"Our theological class this term has been, as usual, exceedingly interesting. We have sixteen in attendance, but two of them are the young women of whom I have previously written. The term will close early next month. It goes altogether too fast, not allowing time to accomplish all we wish. Each class seems to be an advance on the last in spiritual understanding and growth. Gospel standards — moral and spiritual — are so utterly new to their inborn notions, or even their first conceptions of the meaning of God's Word, that something like a new creation is needed within to enable them to apprehend them. The very encouraging feature is their readiness to yield themselves to the control of a new truth when perceived. Their characters change very perceptibly during the time they are in the course of training in the class."

West Central African Mission.

CHISAMBA.

GOOD tidings come from the several stations, but there is little calling for special report. Miss Johnston writes from Chisamba, November 20: —

"The rains interfere somewhat with the attendance at the Sunday services — although yesterday the schoolhouse was full, a large number of the old men being present, some whom we have not seen before. There is always a great crowd of women. The chiefs have lately given orders that all the women are to come 'to hear the words' on Sundays, instead of working in the fields as usual; and they seem to come gladly.

"I find the school work a real pleasure, especially the Boys' School. That of the girls involves, necessarily, harder work; most of them live at a greater distance and their attendance is not so regular; but they are all very anxious to learn and are making decided progress. There are sixteen girls now living at the station and more want to come. They work in their fields in the morning, coming to school in the afternoon. Every evening after tea they come into our house for worship; the boys go at the same time to Mr. Currie's house. The morning worship is led by one of themselves."

Mr. Fay writes from Kamundongo that Mrs. Sanders had recently suffered from fever, but was quite recovered, and that various hindrances had stood in the way of the industrial department; but he adds: —

"In spite of the drawbacks, the self-help farm has over six acres in corn and beans and native seeds. We had hoped that we should have had over ten acres, but the early coming of the dry season and the late rains put us back. If all goes well, I hope to have five or ten acres planted next year more than we now have. With that amount under cultivation we could have thirty or forty lads. At present we have only twelve or fourteen, and we have hard work to feed them, as there is great scarcity of food. The lads now work four hours a day, and when school begins they will spend the afternoon in the school. One or two lads have left, but I hope to get more soon. Brother Sanders is to have a morning service at the villages and I hope that the fresh thoughts he may bring will result in the complete turning of some of the old men."

THE NEW STATION AT SAKANJIMBA.

Mrs. Lee writes from Sakanjimba: —

"At present we cannot do much more than invite the people to the public Sunday services. We try to let them know on Saturday that the next day is a sacred one, and that we all should rest from our work on the Sabbath and come together to hear God's words. As they keep no count of the days, they will go as usual to their fields on Sunday mornings unless we tell them beforehand, and can persuade them to come to hear the words we have to speak. The gentlemen saddle their mules and ride off to some of the more distant villages on Saturday afternoons, while we ladies try to send this word, or carry it in person, to the women at the villages just about us. There are half a dozen small villages just in front of our station and within five minutes' walk, while there are a few more within a quarter of an hour's reach, and numbers not more than an hour away. So you may judge we have a splendid field for work. Many of the women and girls have pleasant, attractive faces, and we think we can find promising scholars for our schools.

"At this time of year, when they have so much work in their fields, it seems rather hard to them to be asked to give up their work on Sundays and come to listen to our words; and doubtless they will not come regularly in large numbers till later in the season. On two Sundays recently we have had a good mixed attendance. Last Sunday the number was particularly large. We counted as many as one hundred and eighty, the majority of whom were men. The people had been told to come in the afternoon to the service, but about eleven o'clock, as the sky began to look cloudy, a large crowd came together, saying that they had come early

in the day, for the rain would soon fall, and they would not be able to leave their villages. We were indeed glad to observe their forethought, and held our public service then, postponing the boys' Sunday-school till the afternoon. The chief of the district and all the principal men were among the audience, and all gave good attention. Of course it will be some time ere the people grasp the meaning of our message, but we trust they at least carried away some new pure thought to ponder. As the rain fell heavily during the rest of the day we were glad we had had the oppportunity of addressing the people in the morning.

"The other regular Sunday services at present are a prayer-meeting for the mission boys about nine o'clock in the morning, conducted by the gentlemen, to which any strangers who may be standing about are admitted, if they wish to listen; after this, at about eleven o'clock, a Sunday-school class for these same boys, which I have taught thus far, and with which Mrs. Woodside will now assist me; and, lastly, a short evening prayer-meeting such as is held each evening of the week."

Mission to Spain.

A REACTIONARY MOVEMENT AND ITS RESULT.

Rev. W. H. Gulick, of San Sebastian, reports the following incident: —

"One bright morning at one of our stations — and that the very one where we would have least thought such an occurrence possible — we were surprised by a citation to appear before the civil governor of the province to answer for alleged infringement of the law regulating 'associations.' A copy of a little pamphlet containing the constitution and by-laws of a society composed of the members of our congregation for evangelization in the province, had by some means reached the hands of the governor. He charged us with having broken the law which requires that every society, before entering upon its functions, shall place two copies of its *Reglamento* (Constitution and Laws) in the hands of the governor, who, if approving of it, shall keep one copy and shall return the other to the interested parties with the stamp of his office impressed upon it, and accompanied by his approbation in a written note. Our reply was that the little 'society' was not such in the intent of the law; and further, that as it was but a branch of activity within the 'church,' which long since had been authorized under the laws, it needed no farther recognition by the authorities; and still further, that for many years numbers of such societies, perfectly well known to the authorities, had existed unmolested in connection with different evangelical churches in many cities in Spain.

"It was of no use, however. Our governor insisted that the case should be passed on to the courts. The judge to whom the matter was delivered by the governor, knowing what would please his influential friend, made out a formidable case against us, and passed it on to the state's attorney, who should review it and decide whether to prosecute or to quash the case. Evidently not wishing to be behind his friend the judge in fanatical zeal, he formulated a charge of 'infraction of the law of associations,' and called for nineteen months' imprisonment of the founder of the society, the Spanish pastor, and of the president, the senior deacon of the church, and a fine of a hundred dollars each! This besides the costs of courts, in event of the case being decided against us — a hundred dollars more, without counting lawyer's fees.

"The date was set for the trial of the case by jury. Meanwhile — only a short time before the case was to be tried — the conservative government fell, the liberals came into power, our provincial governor was withdrawn, as well as the state's attorney for this district, who was to conduct the case against us, all of these being replaced by liberals. The trial came on; the jury was formed, the witnesses were called, the pastor and the deacon made their statements; according to usage the prosecuting attorney and the three judges on the bench withdrew to consult as to

whether the prosecution should be pressed. It was an anxious quarter of an hour; the judges and the attorney returned and the presiding judge pronounced — *libre absolución*. The case was withdrawn, and the suspense and anxiety of nine months during which the case has been pending ceases, to our intense satisfaction.

"This incident illustrates a manifest revival of reactionary sentiment during the last two or three years in certain influential circles and the growth of clerical influence. But, undoubtedly, side by side with this there is also a growing spirit of toleration and of liberality toward evangelical Christianity, based on the convictions that God's truth is with the Protestants, and that nothing but good can come to the people from the acceptance and the practice of our teachings. The successor in office of the high functionary who thought to do us so ill a turn, in conversation with me assured me that though he was a Roman Catholic, and one that tried honestly to practise his religion, he believed in the freedom of the conscience and that every man should have the liberty of deciding for himself on matters of personal religion."

European Turkey Mission.

THE venerable Dr. Riggs wrote from Constantinople, January 1, that his health was better than it was a year ago, and that he had been able to spend regularly two days every week at the Bible House. As the following extract from his letter indicates, his time is given to the publication work in Bulgarian: —

"The printing of the commentary on the New Testament has for various reasons proceeded much more slowly than we desired that it should. It has reached only to the seventh chapter of the Gospel of John, 750 pages, 8vo. Some of the difficulties have been removed, and we have the prospect of going on more rapidly with this work. It gives me pleasure to report that, for the present at least, our relations with the censorship have very much improved. We are reprinting the Bulgarian Hymn and Tune Book, to enlarge which it has been my privilege to contribute over sixty new hymns, most of them translations of select English hymns, bringing up the number in this edition to over 400. The present censor has allowed the insertion of all the hymns, eight or ten in whole, and parts of several others, which were stricken out by his predecessor when we were printing a supplement to the previous edition two years ago.

"For different reasons the censorship of the weekly and monthly papers, which is not in the same hands as that for books and tracts, is very much relaxed, so that for the present it gives Brother Thomson very little inconvenience. There is continual ground for anxiety in regard to the affairs of this country. We can only commit them in prayer to Him who rules over all."

Western Turkey Mission.

A LONG JOURNEY.

MR. WINGATE reports a long and tedious journey from Constantinople to Cesarea. Starting from Constantinople, Mr. and Mrs. Wingate, Mr. Fowle, Miss Bush, and Mrs. Edward Riggs, passed a three days' quarantine at Sinope, and then going on to Samsoon, found that they were not to be allowed to land, but must go on to Trebizond. The reason given for this was that by touching at that port the vessel would have been "contaminated" so that it would not be allowed to go on to Trebizond. On arriving at Trebizond they were most cordially received by Dr. and Mrs. Parmelee, and after a ten days' stay that port was declared clean, and they hoped soon to find a steamer back to Samsoon. A fierce storm delayed all the vessels, and just as the storm was subsiding and the missionary party was preparing to go on board, cholera broke out in the city more seriously than before, and a ten days' quarantine was declared against all vessels going out of that port. This quarantine the missionary party endured at Sinope, after which they found a Russian steamer which took them to Samsoon, the

port into which they sailed more than a month previous. After a week of rough traveling Mr. and Mrs. Wingate and Mr. Fowle reached Cesarea, December 16, having left Mrs. Riggs and Miss Bush at Marsovan. Of some of the experiences on this land journey Mr. Wingate writes:

"At Yozgat we came near having serious trouble. The day before we arrived the Gregorian church bell rang at noon and the Armenians all closed their shops and a large number gathered at the church for the purpose of formulating and sending off some kind of a communication, presumably a protest, to the government at Constantinople concerning what they considered an arbitrary act of the governor in arresting some Armenians in an outlying village. The government sent officers to inquire as to the reason for the meeting and were probably not over civil, although they used no violence. After some words some young Armenians fired on the officers, killing at least one and wounding others. Even then the officers were restrained from firing and no Armenians were hurt.

"This affair naturally aroused the Turkish population to a high pitch, for they believed that it was the beginning of an attempt on the part of the Armenians to slaughter the Turks. Quiet was somewhat restored by the vigorous action of the government, soldiers went from Cesarea, and so far as we have heard nothing more has happened.

"As we arrived there on the day after this trouble with three loads of large boxes, which from their appearance might contain firearms, we were at once placed under suspicion by the government. They practically imprisoned us that night at the khan, allowing us neither to go out nor to receive callers. Many soldiers were quartered in the same building. They threatened to open all of our boxes and thus detain us for several days, but at length, after considerable telegraphing to and fro to Marsovan, Samsoon, Cesarea, and Constantinople, they came to the conclusion that we were not to be interfered with and gave us permission to go. It was then too late in the day, Thursday, to start on our journey, as there was no stopping-place short of ten hours, but the governor now urged us to go on, saying that some of the young Armenians were very likely to make trouble that night and that if we remained, in order to throw the responsibility off of their own shoulders, the Armenians would say that these missionaries came to stir up the trouble. We asked for an officer to accompany us as a guard on the road, and one was given us. Three hours after dark we reached the khan where we expected to stop but found it so full that we were refused admittance, and were obliged to turn off from the road and go to a little village about half an hour away. Here we found a low room in which sheep had been kept, and spent as comfortable a night as was possible under the circumstances. The next night we reached Yaza Chepne, where we were delighted to meet a messenger from Cesarea with letters and food. An early start the next morning enabled us to reach Talas before dark.

"Dr. Dodd and the other missionaries, as well as many native friends, met us several hours outside of the city and gave us a very hearty welcome."

TREBIZOND AND ERZROOM.

Under date of December 14 Dr. Parmelee writes of his visit at Erzroom, whither he went to escort Miss Knapp on her way to Bitlis. Erzroom was the station with which, in the early part of his missionary life, Dr. Parmelee was connected, and he speaks of the great joy it was to visit the scenes with which he had been so familiar: —

"The changes in the congregation were very striking. Children that I had baptized, now grown beyond my recognition, have become fathers and mothers, and many familiar faces of the olden time were passed forever away. It was a great privilege to preach from the familiar pulpit, to officiate at the communion table, and to visit the people in their houses. I trust that not only pleasure was derived from this visit but that good was done.

"We had hoped this year to escape

cholera, but it is again upon us with even more violence than last year. For a month past the cases have averaged nearly fifteen a day, whereas last year the average was only six or seven. This excess is doubtless due to the great influx of refugees from the destitution of the interior. As a result large numbers have fled to the villages, shops are closed, business is stagnated, and destitution stares us in the face on every hand. Our private resources are heavily taxed to provide for those that have no one else to look to. Meanwhile quarantine delays almost cut off communication from the outside world. As last year, we cannot reach our nearest outstation without first spending ten days quarantine at Sinope. I am thus practically confined to this city, and have been glad to do what I could for the cholera patients. My experience of last year has been helpful to me and I have been gratified at witnessing the recovery of some severe cases. The disease seems now abating and I hope our school, now closed, may again be opened, and that I may be able to visit other parts of my field."

EFFECT OF IMPRISONMENT.

Mr. Bartlett, writing from Afion Kara Hissar, December 16, gives some account of the prisoners who were confined at Aidin in connection with the destruction of the mission building. He says of them:

"The five prisoners who were confined at Aidin for a period of nine months were released in the summer, nothing having been proven against them as to the burning of the house. They seem to have learned a salutary lesson from their confinement. I sent them each a Bible while in prison, and at least one of them seems to have made good use of it. He met me most cordially and attended our meetings with much interest and declared that his imprisonment was worth more than £200 to him, for he learned the value of the Bible as he had never known it before. When we left he came with us quite a distance on the road, expressing great gratitude for what he had learned. He is a young man of good abilities and I have much hope that he will soon be a true Christian. The building which has been built with the indemnity money is a good structure, of two stories, in the second of which we have prepared three small rooms for ourselves where we may spend our summers when we are obliged to leave Smyrna on account of the heat. It is a good summer resort, 3,000 feet above sea level, and among our own people, where we can do much to help on the good work."

Central Turkey Mission.

PRESIDENT FULLER writes of the College at Aintab:—

"I am happy to report that, in number of students and in the general condition of the College and the work being done in it, the standard of the College is steadily rising. In the hospital, also, all departments of work are going forward satisfactorily. We regard it as a special good fortune that, in the absence of Dr. Shepard, Dr. Hamilton can be here to supplement and advise in regard to the work of our native physicians. We are preparing in all departments of our work to gather up the harvest of the year in the general spiritual awakening of the New Year. The signs of good are many and hopeful. May the Lord of the harvest grant us and you a rich ingathering!"

Ceylon Mission.

MR. HASTINGS reports that on the return of himself and wife to Jaffna a company of Christians from Udupitty, having heard of their arrival, came out to give them a welcome. There was an address made in English, words and songs of welcome in the vernacular, sprinkling of rose-water, after which some native musicians led the way to the station. Everything seemed to testify to the joy of the people at the return of their missionaries. Mr. Hastings writes:—

"Six days after landing we attended the annual convocation of the churches of our mission at Oodooville. The new church at this station had been dedicated only a few days before and on this

occasion was well filled. Comparatively speaking, of course, it is a fine building; though I suppose in America it would be considered very plain and barnlike. For Jaffna, and especially for our mission, it is considered a very nice church. Dr. Howland presided, and Dr. Scott and myself were the speakers from among the missionaries. Mr. Best also said a few words on work among the young people in America. I was particularly struck, however, by the address of one of our younger native pastors. He spoke on the question of caste among Christians, urging that all caste distinction be done away with, especially in the house of God. It was very gratifying to hear one of our natives take such a public stand; it means a great deal when it comes from one of them."

Mr. Hastings finds some things in his field which are discouraging. Some of the village schools and some of the churches are not in a vigorous condition. On the other hand, there are a number of girls in the boarding school who are desirous of uniting with the church, and Mr. Hastings is looking hopefully for a spiritual blessing.

Japan Mission.

HOUSE-PREACHING.

MIYAZAKI is the mission station in the province of Hiyuga, on the island of Kiushiu, and the mission house at that station was finished in October last. Writing on December 19, Mr. Clark says: —

"This house is proving to be a great help in the missionary work. Its semi-foreign style and foreign furniture and foreign occupants make it unique in Hiyuga. From the first, visitors to see the house have been many, and some days very many. For the past three months they literally number thousands, and on some single days hundreds. This is not specially conducive to home quiet and privacy nor to systematic work in the study. But it has given a rare opportunity to sow the gospel seed widely.

"Among these thousands who have thus been brought within word-shot and tract-shot, every part of this province has been represented. The usual route of march through the house always ends up with the missionary's study, where are tracts and talk in abundance, which are as tactfully and suitably given to each visitor as is possible under the circumstances. Sometimes with individuals or with small groups long and satisfactory talks about the Christ can be had. But often, with the room full and others waiting to come in, only a word and a tract are possible. The great majority listen to the talk, or answers to their questions about Christianity, with more than passive interest, often most eagerly. Some of the seed we have been able to sow in this way has surely fallen on good ground, and is already growing, as we have abundant proof.

"Among the cases is one which is somewhat remarkable, that of Ikime village, seven miles from Miyazaki. On a Buddhist festival day, two months ago, a large number came from that village to the festival. A few, noticing the strange house, called, were civilly treated and were shown the rooms. They told their friends about it, and before night a hundred or so of the Ikime people had been in and gone away, each with a tract and a word about the Saviour. Since then on nearly every day others from that village have come, while not a few have returned again and again to hear more of the talk about Christ. Some have come as delegates from their neighbors to hear all they could and report on their return. Two weeks ago special request was sent that many of them might come to the house and hear preaching. Sunday afternoon was fixed upon as the time and about fifty walked in, and after listening to three sermons begged for more, and that they might come again to hear.

"Last week, as my helper and I passed through Ikime on an evangelistic tour, we mentioned a proposed preaching service at Takaoka, five miles farther on. As soon as word got round of our being in Takaoka, though in the busy season of wheat-sowing, work was dropped and about forty came in a body that afternoon

to hear more of the word of life, and returned with the apparent joy and satisfaction of having been to a feast. Two months ago the people of this village knew nothing about Christianity, and had their first taste of it from the tracts and talk received at the missionary's house.

"This is only one instance of the results of the help the new house has been in our work. Of course it is proposed to strike while the iron is hot, in this and other cases. Something of the touring work has had to give place to attention to these visitors at the house. In the tours made this fall a readiness to listen and a spirit of inquiry after gospel truth have been much more apparent than at any time since our coming to Hiyuga. It has been easy to secure large meetings, and the best of listening to the 'old, old story.' The work and the opportunities are very great. We experience but little of the anti-foreign opposition we hear of elsewhere, and have little time for attention to what we do experience. It becomes no perceptible part of our anxieties. I write from the middle of a half-month's tour through the southern part of the province. Preaching meetings have been held every evening, and on two of the days thus far. One object and result of the tour is the location of an evangelist in this place, the largest city of this part of Hiyuga. The prospects for immediate results from his work are very encouraging. An evangelist has been located this fall in Nobeoka, the largest city of north Hiyuga.

"The Miyazaki church has begun a house of worship. This will be the first Christian church building in Hiyuga."

THE NEW YEAR IN THE OKAYAMA REGION.

Mr. Pettee writes from Okayama, January 9: —

"People are beginning to rally from the wide ruin of last October's flood. With the vivacity and enterprise so characteristic of the Japanese, new houses are approaching completion, fields and gardens are reappearing out of the mud, rivers are being hemmed in by substantial banks, trains are running again through the wasted region, bridges are being rebuilt and roads repaired. The governor, during his longer than a mere formal call upon us on New Year's day, decked in all the gorgeous display of gold lace, bright decorations, cocked hat, and waving plumes, spoke very confidently of the probability of his securing a large grant — some $3,000,000 — from the central government for the thorough repair of dikes and bridges. Some $8,000 was contributed in this city alone by benevolent Japanese in aid of sufferers. Moreover the Christians, out of their poverty and with some outside help, raised $600 and plan for a second collection. Great care has been shown in the expenditure of this money, and a vast deal of quiet relief work has been accomplished.

"But there is another side to the picture and much still remains to be done. In some towns the destruction was so far-reaching that the people are paralyzed, and have voted not to reopen their schools and other public institutions for two or three years. This, together with a marked change of feeling on the part of many who have hitherto distrusted Christians and their work, and a rising tide of seriousness and devotion on the part of many Christians, constitute our present opportunity and ground for hopeful activity. No wonder, then, that we are greatly cheered by special contributions from Mrs. Julia Billings and some others, and plan for a forward movement in the Master's name. A month ago the workers in this region were called together for a special conference.

"The meeting was held in the house of one of the missionaries. Native and foreign distinctions were pretty completely obliterated, and a marked spirit of desire and devotion was shown, and some very earnest prayers were offered. The common feeling and desire crystallized into a formal organization called an evangelistic corps. Much against his own wish and earnest protestation, one of the missionaries was elected president, or general

(both terms were used), and a very strong staff of advisers chosen. These consist of the Congregational and Presbyterian evangelists in this city; Superintendent Ishii, of the Orphan Asylum; Mrs. Sumiya, the leading Bible-woman in this region, and a Congregational evangelist in the afflicted region. The movement is made as unsectarian as possible. This last-named worker has almost killed himself by overexertion since the flood. A fine fellow before, he has developed immensely in spiritual worth, tact, wisdom, and zeal under the influence of this new experience. It was my privilege to marry him a fortnight ago to one of the best graduates of the Okayama Girls' School, who, since her graduation, has been associated with Mrs. Severance, of Tsu. We count on the best of work from this devoted couple. Some four or five new evangelists have been already set at work, and much personal work is being done. In one place the evangelist will teach during the week and thus get hold of the people by filling a great want.

"At the Orphanage all goes well. Mr. Ishii has felt impelled to close the Nagoya Asylum and bring its thirty-eight children down to Okayama. It was impossible for him to divide himself and do good work in two places so widely separated. This makes the third institution absorbed into the Okayama Asylum during 1893. Another house was given to the Asylum the last week in December, but even this is not enough, and Mr. Ishii and his large-small family began the New Year by praying in faith for still another cottage. There are now some 300 people, large and small, in this wonderful institution. They are badly crowded for room and have not enough comforters to keep them warm these cold nights; but there is no complaining. Everyone is as busy and happy and unselfish as can be.

"The reformatory for ex-convicts is working finely. The new arrangement is that the men must work enough to support themselves after two months of apprenticeship. This means weaving five feet of straw matting a day. Some beautiful patterns in colored straws are now produced, and much of the work is of the very best quality. A Doshisha graduate, who has devoted his life to this work in connection with the Orphanage, teaches the Bible twenty minutes a day, settles all quarrels among these reforming but not yet thoroughly reformed men, and is like a father to them. He has learned the trade and works his own loom when not otherwise engaged.

"The observance of Christmas this winter was exceptionally widespread and sensible. The Week of Prayer is being generally observed, and many workers are waiting on God for fresh grace and a large blessing with which to meet the heavy duties of the New Year."

Notes from the Wide Field.

AFRICA.

THE MATEBELE. — The report of the destruction of the party under Major Wilson by the forces of Lobengula has been confirmed. It seems that the major and his party, who were pursuing the fleeing king, were suddenly surrounded by an overwhelming number of Matebele. After a stubborn resistance for six hours, when their horses were all slain and their ammunition gone, the Matebele rushed upon them from all sides and killed them with their assegais. Lobengula, it seems, has still under his command a large number of men. He fears to surrender lest he shall be slain because of his killing Major Wilson's party, though he has been assured of good treatment if he will surrender. Lewanika, king of the Barotse, north of the Zambesi, has gathered his people at the junction of the Kafue and Zambesi rivers to prevent the Matebele from crossing. The reports from Buluwayo indicate that the natives in that vicinity are submitting to the new government. The district is being rapidly settled by those who expect to find riches in this gold-bearing region.

UGANDA. — There seems to have been fresh trouble with the Mohammedans in Uganda. They first quarreled among themselves, and then quarreled with the Protestant chiefs, with whom they had a sharp battle, with serious loss of life. The Protestants were victorious and at the latest date, September 7, the trouble seemed to be over, the Mohammedan leaders having fled and their people being scattered. From England we learn of the death of Sir Gerald Portal, who has but recently returned from Uganda, where he fulfilled his important trust as Special Commissioner of Great Britain for the settlement of difficulties. It will be remembered that his brother died while they were together in Uganda, and now Sir Gerald himself has succumbed to maladies which seem to have had their source in the exposures while in Africa.

THE HUGUENOT SEMINARY. — We should have noticed earlier an appeal from the founders of the Huguenot Seminary at Wellington, Cape Colony, South Africa, for funds for erecting additional buildings. This institution has been under the care for years of Miss Anna E. Bliss and Miss Abbie Ferguson, two graduates of Mount Holyoke, who have had under their charge more than 1,000 young ladies, descendants of the Dutch and French Huguenots, English, and other settlers. Many of the graduates have become teachers in the colonial schools and missionaries in the regions beyond. The school has been under the special care of the Dutch Reformed Church of the Colony, and has accomplished much in the education of young women. It seeks to be, for the region in which it is located, what Mount Holyoke has been in New England. It asks for aid, and any contributions may be sent to Mr. Z. W. Bliss, 2 Clinton Hall, Astor Place, New York, N. Y.

NEW GUINEA.

A MISSIONARY of the London Society, Rev. Mr. Marriott, of Samoa, writes to *The Chronicle* of that Society of a trip which he made in June last to New Guinea for the purpose of locating eighteen teachers and their wives in various sections of this great missionary field. Eight of these native couples were from Raratonga, nine were Samoans, and one a Niuean. They are spoken of as a superior band of men and women, who were well aware that they were going to a very difficult work and who earnestly and daily asked prayers for help and guidance. Mr. Marriott was much impressed by the reception given these missionaries, the New Guineans welcoming them cordially. On the first Sabbath evening, at a prayer-meeting at Kwato, a New Guinea native prayed as follows in reference to the Samoan missionaries who had arrived among them: "These servants of thine have left their homes and families and come here for our sakes. This is a land of sickness and death to them. Help and preserve them for our sakes. Forgive us, Lord, for doing the evil things which our fathers taught us and help us to receive the new teachings which these servants of thine have brought." Wherever missionary work has gone success has attended it, but there are vast sections still unreached where the people are fierce and untamed. At one village, Bou, where a Samoan had been located previously, Mr. Marriott was shown a cocoanut tree having over thirty notches in it, each notch having been made on the celebration of a cannibal feast. The skulls of the people eaten at these feasts were lying at the foot of this tree, till the missionary begged that they might be buried. The people of Bou were a wild lot, but now attend the Sunday and weekday services and allow their children to be taught. They gave a hearty welcome to the Samoan teacher who returned to them. There are over 200 different dialects in New Guinea, and the work of evangelization will be most difficult. It is most affecting to note with what zeal the native islanders from Samoa and Raratonga enter upon their serious task. Before Mr. Marriott departed these missionaries held a Christian Endeavor meeting at which they spoke with courage of the difficulties they were to encounter, and joined in earnest prayer that, whether life or death was before them, they might finish their work.

INDIA.

WORK AMONG STUDENTS. — Rev. Robert Wilder has been laboring among the students of Calcutta connected with the various institutions in that city. After public addresses he invited the students to come to him privately. It was some time before any would come, but after a while not less than seventy-five sought personal conversation on Christ and the Christian faith. Some of these young men seem to be near the kingdom.

WHY THEY HELD BACK. — In the same number of *The Free Church of Scotland Monthly* in which we find this account of Mr. Wilder's work there is a letter from Mr. Tomoroy in reference to the student class with which he has labored, giving some explanation of the fact, which is deplored on all sides, that intelligent and thoughtful young Hindus, who are certainly impressed by Christian teachings, yet fail so sadly in following up their convictions. We quote what he says: "Why don't they become Christians, or rather why do they not apply for baptism? Well, every year I live in Calcutta and work among young men outside the college, I understand better why they do not. Hindu society is a molluscous, invertebrate mass, held together with the grip of despair by the family system and the marriage system, which is the citadel of caste, and which has not as yet been touched by Western civilization. Of what value is the individual in this mass? All the tendency of his training and his heredity is to make him yield submissively to his family. The system discounts and destroys individuality. Religious conviction enters the mind of a student; it comes into conflict with the authority that he has been accustomed to regard with reverence; and, by a curious irony, it is the better part of his nature that is in league against religious conviction, if that conviction points to a break with his family. It is not exactly a failure of moral courage, but rather a profound belief that obedience is better than conviction, coupled very often with a much less worthy shrewdness that perceives the advantage of remaining in the family. A young man whom I believe to be a Christian told me that in his family he was allowed to pray, to read the Bible as he liked; no one interfered with him; everything and anything would be allowed except baptism. Now I do not minimize baptism — I think the open break with the family is at present a painful but a necessary step — but I cannot ignore the fact that to an emotional man (and every Bengali is more or less emotional) the strain that is put upon his faith by his reverence for his family and his parents and by his mother's entreaties and tears is usually stronger than the whisper of conscience bidding him follow conviction out into liberty. This is the crux. And I must say that the more I know Bengali young men the more I see its force."

FROM THE CENSUS. — It appears from the census report of 1891 that the whole population of the Madras Presidency has increased by 15%, but the Christian population by 23%. The Roman Catholics, who are enumerated with the Christians, have not increased in the same ratio as the Protestants, the latter having gained 34% and the former only 19%.

Miscellany.

BIBLIOGRAPHICAL.

Amid Greenland Snows; or, The Early History of Arctic Missions. By Jesse Page. New York, Chicago, and Toronto: F. H. Revell Company.

This volume is largely filled with the story of Hans Egede, the Norwegian missionary to Greenland in the early part of the last century. The toils, disappointments, and successes of this heroic man are told in an interesting way and add another striking story to the annals of missionary endeavor. Egede's work is taken up and continued by the Moravian Brethren, who show a patience and faith, under peculiarly discouraging conditions of opposition and want, worthy the self-

sacrificing reputation of this missionary church. Many interesting phases of character appear, descriptive of the difficulties of work among the Greenlanders.

From Island to Island in the South Seas; or, The Work of a Missionary Ship. Compiled by George Cousins, Editorial Secretary and Assistant Foreign Secretary of the London Missionary Society. London, 14 Blomfield Street, E. C. Price, One shilling.

The London Missionary Society, in connection with building its new missionary vessel, the *John Williams No. 4*, sends out this little volume, of 128 pages, giving an account of the early missionaries in the South Seas, especially of John Williams, the martyr of Erromanga. The volume has been prepared by Mr. Cousins, the Editorial Secretary, and is a delightful and inspiring record of one of the most successful branches of work carried on by the London Society.

General View of Commerce and Industry in the Empire of Japan. Published by the Bureau of Commerce and Industry, Department of Agriculture and Commerce, Japan. Printed by M. Onuki, Tōkyō.

This volume contains the statistical statements presented by the Japanese officials at the World's Fair at Chicago, and is the most recent, as it is doubtless the most accurate, manual to which reference can be made in regard to the present industrial and commercial condition of Japan.

The Boy Jesus and Other Sermons. By William M. Taylor, D.D., LL.D. New York: A. C. Armstrong & Son. 1893. Price, $1.75.

It is a happy circumstance that, while unable to fulfil his ministry by the use of the voice, Dr. Taylor is able to revise and give to the press the sermons which gave to his ministry such grace and power. This volume, containing not less than twenty-three sermons, is full proof that the preacher's bow abides in strength.

The Lord's Prayer. Sermons preached in Westminster Abbey. By F. W. Farrar, D.D. F.R.S., Archdeacon of Westminster. New York: Thomas Whittaker, 2 and 3 Bible House. Price, $1.50.

A series of sermons in Dr. Farrar's best style, with a direct aim at religious edification.

City, Rice-Swamp, and Hill. By W. Johnson, Missionary of the L. M. S. London: London Missionary Society, 14 Blomfield Street, E. C. Price, Two shillings.

The author, after thirty-one years of service in India in connection with the London Missionary Society, describes in an attractive way the methods of work among three classes of people such as are found in towns, in the wide agricultural plains, and among the hills. The book is a pleasant addition to the large number of volumes descriptive of missionary life and work in India.

BOOKS RECEIVED.

Light on a Dark Path. By Alida W. Graves. Philadelphia: The American Sunday-School Union. 1893.

Milk and Meat. Twenty-four Sermons. By Rev. A. C. Dixon, D.D. New York: Baker–Taylor Co.

The Near and the Heavenly Horizons. By Countess de Gasparin. New York: A. D. F. Randolph & Co. 1893.

The Autobiography of Mrs. Amanda Smith, the Colored Evangelist. With an Introduction by Bishop Thoburn, of India. Chicago: Meyer & Brother. 1893.

The Social Law of God. By the late E. A. Washburn D.D. New York: Thomas Whittaker, 2 and 3 Bible House.

Brightening the World. By Hiram C. Haydn, D.D. New York: A. D. F. Randolph & Co. Price, 35c.

The Gospel of the Holy Spirit. By S. W. Pratt. New York: A. D. F. Randolph & Co. Price, $1.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With thanksgivings for the good tidings received from many missions (see pages 104 and 106) let there be special prayer for Japan: that amid the political difficulties through which the empire is now passing it may be preserved from violence and revolution; that justice may be secured to the nation in its treaties with foreign powers; and that those who have accepted the Christian faith may be stedfast both in life and doctrine, knowing the power of the gospel of Jesus Christ and depending upon his Holy Spirit.

ARRIVALS OUT.

October 12. At Bitlis, Miss Grace H. Knapp.
December 16. At Marash, Central Turkey, Mrs. Etta D. Marden and Miss Meda Hess.
December 25. At Bombay, India, Rev. William O. Ballantine, M.D., and wife, and Miss Esther B. Fowler.
December 30. At Bombay, India, Rev. Edward S. Hume and wife.
December 16. At Madura, Southern India, Miss Gertrude Parker.
October 19. At Tai-ku, Shansi, China, Miss Mary L. Partridge.

DEATHS.

January 10. At Madura, Southern India, Rev. John E. Chandler. (See page 95.)
January 27. At Constantinople, Mrs. Elizabeth A., wife of Rev. Joseph K. Greene, D.D.
February 8. At Westboro', Mass., Rev. William Clark, formerly of the Western Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. How the gospel shows its vital power on the island of Ponape. (See page 106.)
2. The work in the Marshall Islands. (See page 110.)
3. What the Extra-Cent-a-Day Band scheme would accomplish were it adopted. (See page 102.)
4. Rays of light in Mexico. (See page 112.)
5. Light and shade in the Zulu Mission. (See page 113.)
6. House-preaching in Japan. (See page 120.)
7. The Okayama district in Japan. (See page 121.)
8. The new station in West Africa. (See page 115.)

Donations Received in January.

MAINE.

Alfred, Cong. ch. and so.	9 03	
Bangor, Hammond-st. ch.	50 00	
Bath, Winter-st. ch.	731 58	
Brewer, 1st Cong. ch. and so.	8 50	
Castine, A "little Sab. sch.," for Bibles in India,	40	
Centre Lebanon, Cong. ch. and so.	11 05	
Edgecomb, Cong. ch. and so.	6 00	
Falmouth, 1st Cong. ch. and so., 13; 2d Cong. ch. and so., 7.50,	20 50	
Farmington, 1st Cong. ch. and so.	24 98	
Freeport, Cong. ch. and so.	31 80	
Minot Centre, Cong. ch. and so.	40 00	
New Sharon, Cong. ch. and so.	2 89	
Orland, Cong. ch. and so., 5.30; H. T. and S. E. Buck, 20; Mrs. M. F. Trott, 3,	28 30	
Portland, State-st. ch., 250; High-st. ch., 200; Williston ch., 1; A thank-offering, 10; Pearl S. Spear and others, to const. ZENAS R. FARRINGTON, H. M., 113.50,	574 50	
Saco, First Parish Cong. ch., 10.52; J. F. Stearns, 5,	15 52	
So. Berwick, Rev. D. B. Sewall,	5 00	
So. Bridgton, Cong. ch. and so.	1 72	
Waterville, 1st Cong. ch. and so.	24 87	
Westbrook, Cong. ch. and so.	76 78	
York, 2d Cong. ch. and so.	6 00	
——, A friend, 50; A friend, 30,	80 00	--1,749 42
Legacies. — Falmouth, Rev. Charles Dame, by S. P. Dame, Ex'r,		200 00
		1,949 42

NEW HAMPSHIRE.

Chester, Cong. ch. and so.	61 22	
East Brentwood, Rev. F. J. Ward,	5 00	
Exeter, A. B.	5 00	
Greenville, Cong. ch. and so.	11 00	
Hanover, Cong. ch. at Dartmouth College,	146 48	
Lakeport, A friend of the cause,	10 00	
Lebanon, Cong. ch. and so.	6 00	
Lee, Cong. ch. and so.	5 00	
Littleton, Cong. ch. and so., to const., with other dona., Rev. MELVIN J. ALLEN, H. M.	38 75	
Nelson, Cong. ch. and so.	15 00	
Newington, Cong. ch. and so.	3 00	
New Ipswich, Cong. ch. and so.	2 75	
Pembroke, Cong. ch. and so., of which 80 for two Bible readers in India, 82.16; Mrs. Mary W. Thompson, 10,	92 16	
Penacook, Cong. ch. and so.	7 25	
Somersworth, 1st Cong. ch. and so.	47 10	
Warner, Mrs. A. G. H. Eaton,	5 00	
Wilmot, Cong. ch. and so.	2 00	—462 71
Legacies. — Dublin, Mrs. Lucy B. Richardson, by Luther P. Eaton, Ex'r,	100 00	
Nashua, Mrs. Lucy Spalding, by Edward Spalding, Ex'r,	10,000 00	-10,100 00
		10,562 71

VERMONT.

Bellows Falls, First Cong. ch. and so.	15 99	
Bennington Centre, A friend of missions,	1 00	
Burlington, College-st. Cong. ch. and so.	151 69	
Derby, Mrs. E. A. McPherson,	10 00	
Essex Junction, Cong. ch. and so.	20 16	
Greensboro, Rev. C. L. Guild,	3 00	
Jamaica, Cong. ch. and so.	6 00	
Jericho, 2d Cong. ch. and so	5 00	
Manchester, Miss E. J. Kellogg,	10 00	

New Haven, A friend, 50 00
Newport, 1st Cong. ch. and so., 17.46; S. S. Tinkham, 10, 27 46
Peacham, Cong. ch. and so. 51 29
Rochester, ———, 6 34
Rutland, Cong. ch. and so. 24 13
St. Johnsbury, North Cong. ch. and so., 228.15; A friend, Thank-offering, 50, 278 15
So. Royalton, Cong. ch. and so. 37 73
West Brattleboro, Cong. ch. and so. 16 78
West Charleston, Cong. ch. and so. 11 06
West Rutland, Cong. ch. and so., of which 15 from F. A. Morse, 21 70
Whiting, Cong. ch. and so. 5 25—752 75

Legacies. — Essex, Nathan Lathrop, add'l, by A. A. Slater, Adm'r, 5 00
Rutland, Delia A. Mills, by George L. Rice, Ex'r, 500 00—505 00
1,257 75

MASSACHUSETTS.

Abington, 1st Cong. ch. and so. 11 75
Andover, South Cong. ch. and so., 146.40; Free Christian ch., 20; A friend, 1, 167 40
Arlington, Cong. ch. and so. 110 68
Ashfield, Cong. ch. and so. 30 22
Attleboro, 1st Cong. ch. and so. 3 77
Auburndale, Cong. ch. and so. 312 00
Ayer, A friend, 30 00
Beverly, Washington-st. Cong. ch. and so., to const. SAMUEL L. ABBOTT, Jr., and WM. A. LEFAVOUR, H. M. 203 41
Blackstone, Rev. and Mrs. L. M. Pierce, 5 00
Boston, Old South ch., 2,849.20; Central ch., 2,456.19; Mt. Vernon ch., 1,483.62; Eliot ch. (Roxbury), 340.27; Walnut-ave. ch., 191.07; Winthrop ch. (Charlestown), 113.16; Pilgrim ch. (Dorchester), 19.59; A friend, 50; William Shaw, Thank-offering, 25; L. B., 1, 7,529 10
Boxborough, Cong. ch. and so. 8 00
Braintree, Henry A. Johnson, 10 00
Cambridge, Prospect-st. ch. 222 12
Cambridgeport, Wood Memorial ch., 50; Russell L. Snow, 100, 150 00
Centreville, Cong. ch. and so. 5 00
Cliftondale, G. P. Haywood, 10 00
Dalton, Zenas Crane, to const. FLORA COBBAN, H. M. 100 00
Deerfield, Cong. ch. and so., A friend, 15 00
Dunstable, A friend, 3 00
East Douglas, 2d Cong. ch. and so., to const., with other dona., Rev. LYMAN MEVIS, H. M. 29 33
Easthampton, 1st Cong. ch. and so. 52 62
Fall River, Fowler Cong. ch. and so. 24 00
Fitchburg, Calvinist Cong. ch. and so., of which 30 from H. F. Coggshall and 3 from Mrs. L. P. Caswell, 33; Rollstone Cong. ch. and so., 59.80, 92 80
Foxboro, Cong. ch. and so. 27 01
Framingham, Plymouth Cong. ch. and so. 76 34
Gardner, 1st Cong. ch. and so. 39 00
Gloucester, Trinity Cong. ch. and so. 78 04
Hadley, 2d Cong. ch. and so., to const., with other dona., ETHEL ADA BELDEN, H. M. 16 78
Haverhill, West Cong. ch. and so., 20: "Haverhill," 30; Abbie E. Welch, 10, 60 00
Hinsdale, Cong. ch. and so. 7 73
Housatonic, Thankfulness, 25 00
Huntington, 2d Cong. ch. and so. 30 76
Ipswich, South Cong. ch. and so. 80 00
Lawrence, Lawrence-st. Cong. ch. and so., 72.87; Trinity Cong. ch. and so., 37.26; Samuel White, 40, 150 13
Leicester, 1st Cong. ch. and so. 101 64
Linden, Cong. ch. and so. 2 50
Longmeadow, Gents' Benev. Ass'n, 14 63
Lowell, Kirk-st. ch., 460.65; High-st. ch., 153.98; Highland ch., 74.56; First ch., 84, 773 19
Ludlow, Cong. ch. and so. 22 86
Lyme, Cong. ch. and so. 25 00
Maplewood, 1st Cong. ch. and so. 10 00
Melrose, Ortho. Cong. ch. and so. 5 00
Merrimac, Cong. ch. and so., to const. Rev. GEO. L. TODD, H. M. 75 00
Millbury, 1st Cong. ch. and so. 67 14
Milton, 1st Cong. ch. and so. 43 36
Newbury, 1st Cong. ch. and so. 21 58
Newton, 1st Church, 173.15; Extra-cent-a-day Band, 70, 243 15
Northampton, 1st ch., 388.11; Edwards ch., 197.25; Y. P. S. C. E. of Edwards ch., 200; do. of First ch., 350, both toward support of Rev. W. W. Mead, 1,135 36
No. Andover, Cong. ch. and so. 50 00
No. Adams, Cong. ch. and so. 201 46
No. Billerica, Thank-offering, 6 00
No. Falmouth, Cong. ch. and so. 18 50
No. Weymouth, Pilgrim Cong. ch. and so. 5 60
No. Wilbraham, Grace Union ch. 12 31
Norwood, 1st Cong. ch. and so. 68 20
Oxford, 1st Cong. ch. and so., to const., with other dona., Mrs. ANNA M. B. AMIDON, H. M. 42 19
Orange, Central Cong. ch. and so. 55 00
Palmer, 2d Cong. ch. and so. 25 00
Pepperell, Cong. ch. and so. 17 63
Phillipston, Cong. ch. and so. 9 54
Pigeon Cove, Cong. ch. and so. 10 50
Pittsfield, 1st Cong. ch. and so., 45; South Cong. ch. and so., 2, 47 00
Princeton, Cong. ch. and so. and Sab. sch., to const. J. D. GREGORY, H. M. 119 34
Plymouth, Church of the Pilgrimage, 76 31
Randolph, 1st Cong. ch. and so. 50 00
Rehoboth, Cong. ch. and so. 10 00
Richmond, Cong. ch. and so. 23 61
Rockland, Cong. ch. and so. 40 00
Royalston, 1st Cong. ch. and so. 10 29
Salem, South Cong. ch. and so. 54 76
Scituate Centre, Cong. ch. and so. 4 56
Shelburne, 1st Cong. ch. and so. 50 00
Southbridge, Cong. ch. and so. 38 78
So. Hadley, Friends, 15 00
So. Weymouth, Old South Cong. ch. and so. 20 00
Spencer, 1st Cong. ch. and so. 395 08
Springfield, 1st ch., 20; do., Special Gifts, 130; South ch., 72.05; Olivet ch., 55, 277 05
Stockbridge, Mrs. William R. Fuller, 10 00
Taunton, Winslow Cong. ch. and so. 75 00
Templeton, Trinitarian Cong. ch. and so. 18 36
Tewkesbury, Cong. Sab. sch., for distributing Bibles, 10 19
Wakefield, Cong. ch. and so. 73 60
Walpole, Cong. ch. and so. 28 00
Waltham, Trin. Cong. ch. and so. 15 82
Warren, Cong. ch. and so., to const., with other dona., Mrs. J. W. HASTINGS and Mrs. LOTTIE E. DEMOND, H. M. 188 00
Wellesley Hills, Cong. ch. and so. 42 31
West Boxford, Cong. ch. and so. 7 00
West Brookfield, Cong. ch. and so., to const., with other dona., ELIZABETH W. GILBERT, H. M. 5 00
West Medford, Cong. ch. and so. 18 35
West Newton, 2d Cong. ch. and so. 115 97
West Springfield, 1st ch., 12.75; Park-st. ch., 35.24, 47 99
Williamsburg, Cong. ch. and so. 14 88
Winchendon, North Cong. ch. and so. 6 40
Woburn, 1st Cong. ch. and so. 355 77
Worcester, Central ch., 1,076.48, of which Two friends, 900; Mrs. Sarah P. Rogers, 3; Individual, 27; Piedmont ch., 41.24; Belmont ch., 9.73; Church of the Covenant, 6; Union ch., Cent-a-Day Band, 8.32; Mrs. D. B. Goddard, 3.50, 1,145 27
———, W. L. 1,000 00
———, A friend, 100 00
———, ———, 50 00—17,338 02

Legacies. — Belchertown, John L. Montague, by Mrs. Alice L. Kendall, 20 00
Boston, Mrs. Betsey R. Lang, by L. S. Ward, Trustee, add'l, 75 00
Lowell, Mrs. Martha Bradley, by T. W. Emmott, Ex'r, 100 00
Methuen, Mrs. Eunice Fulton, by Joseph W. Fulton, Ex'r, 1,000 00
Millbury, Asa Hayden, by I. N. Goddard, add'l from sale of land, bal. 46 67
No. Falmouth, James Nye, by Archibald G. Nye, Ex'r, 13 50
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 60 00
Worcester, Mrs. Louensa A. Lincoln, by Henry F. Harris, Adm'r, 500 00--1,815 17

19,153 19

RHODE ISLAND.

Newport, United Cong. ch. and so. 66 92
Olneyville, Ezra Gifford, 50 00
Pawtucket, Cong. ch. and so. 49 25
Providence, Pilgrim ch., 71.77; Union ch., 4.40; Miss E. Carlile, 19; Phebe W. Angell, 15; W. R. Talbot, 10, 120 17
Thornton, Cong. ch. and so. 2 00--288 34

CONNECTICUT.

Bethel, Cong. ch. and so. 141 49
Black Rock, Cong. ch. and so., toward support of Rev. W. P. Elwood, 21 50
Bridgeport, 2d Cong. ch. and so., toward support of Rev. W. P. Elwood, 24 50
Bristol, Cong. ch. and so. 75 00
Brooklyn, 1st Trinitarian ch. and so. 40 00
Buckingham, Cong. ch. and so. 10 00
Burlington, Cong. ch. and so. 5 00
Centrebrook, Cong. ch. and so., m. c. 5 52
Central Village, Cong. ch. and so. 11 61
Clinton, W. H. Stafford, for Austria, 40 00
Colchester, 1st Cong. ch. and so., of which 12.17, m. c. 121 61
Cornwall, 1st Cong. ch. and so. 110 50
Coventry, 2d Cong. ch. and so. 72 50
Cromwell, Cong. ch. and so. 103 01
Danbury, 1st Cong. ch. and so. 176 01
Danielsonville, Westfield Cong. ch. and so. 33 26
East Haddam, A friend, 5 00
East Hartford, Cong. ch. and so., 100; South Cong. ch. and so., 6, 106 00
Ellington, A friend, 60 00
Ellsworth, Cong. ch. and so. 10 00
Franklin, Cong. ch. and so. 2 00
Gilead, Cong. ch. and so. 20 25
Goshen, Cong. ch. and so., to const. MARIA NORTON, H. M. 168 71
Green's Farms, Cong. ch. and so., of which 55.75 toward support of Rev. W. P. Elwood, 80 00
Greenwich, 2d Cong. ch. and so., of which 25.35 for work in Papal lands, 350 85
Griswold, 1st Cong. ch. and so. 12 75
Hartford, Asylum Hill ch., 232.45; 1st ch., of which 35.25 for Hawes Fund, 205.91; Mrs. Mary C. Bemis, 74.40; Rev. C. S. Beardslee, 20; 4th ch., 19.29; Wethersfield-ave. ch., 12, 564 05
Kensington, Cong. ch. and so. 31 69
Ledyard, Cong. ch. and so. 10 00
Lyme, 1st Cong. ch. and so. 30 94
Milford, 1st Cong. ch. and so. 56 80
Millington, Cong. ch. and so. 3 50
New Britain, 1st Church of Christ, 23 26
New Haven, Rev. Burdett Hart, D.D., 50; Mrs. Samuel Noyes, for Van, 3, 53 00
New London, 1st Church of Christ, 136.88; A teacher, 5.30; A Chinese pupil, 1.20, both for work in Chung Low, 143 38
New Milford, James Hine, 15 00
New Preston Hill, Cong. ch. and so. 7 00
Newtown, Cong. ch. and so. 10 00
Norfolk, Cong. ch. and so., 200; A friend to the cause, 25, 225 00
No. Greenwich, Cong. ch. and so. 5 00
Norwich, 1st Cong. ch. and so., of which 5 for Madura, 21.35; Greeneville Cong. ch. and so., 20; 2d Cong. ch. and so., 146.36, 187 71
Old Lyme, Cong. ch. and so. 87 00
Old Saybrook, Cong. ch. and so. 51 00
Plainville, H. W. Hamlin, 10 00
Plymouth, Cong. ch. and so. 105 50
Pomfret, 1st Cong. ch. and so. 205 48
Rocky Hill, Cong. ch. and so. 10 06
Sharon, 1st Cong. ch. and so. 84 20
Simsbury, A friend, 20 00
So. Norwalk, C. M. Lawrence, 1 25
So. Windsor, 1st Cong. ch. and so. 47 25
Thomaston, 1st Cong. ch. and so. 11 88
Vernon, Cong. ch. and so. 30 00
Wapping, Cong. ch. and so. 23 40
Westchester, Cong. ch. and so. 5 00
Westford, S. S. Stowell, 15 00
West Haven, Cong. ch. and so. 27 97
Westminster, Rev. and Mrs. S. B. Carter, 10 00
Westport, Cong. ch. and so., toward support of Rev. W. P. Elwood, 22 90
Weston, Cong. Sab. sch., toward support of Rev. W. P. Elwood, 3 00
Wethersfield, Cong. ch. and so. 54 51
Wilton, Cong. ch. and so. 35 00
Woodbury, 1st Cong. ch. and so. 5 00
Woodstock, 1st Cong. ch. and so. 20 00--4,058 80

Legacies.—Hartford, Mary B. Moore, by Wm. H. Moore, Ex'r, 10 00
New Haven, Harriet S. Foster, by Caroline H. Foster, 500 00
West Hartford, Mrs. Abigail P. Talcott, by S. A. Griswold, Trustee, 67 00--577 00

4,635 80

NEW YORK.

Angola, A. H. Ames, for Japanese student, 5 00
Aquebogue, Cong. ch. 18 98
Auburn, Prof. E. A. Huntington, 3 00
Brooklyn, Clinton-ave. Cong. ch., 850; Lewis-ave. Cong. ch., 73.48; Central Cong. ch., for two Bible Readers, Madura, 36; East Cong. ch., 8.60, 968 08
Brookton, Cong. ch. 4 44
Canandaigua, 1st Cong. ch. 3 24
East Bloomfield, Cong. ch. 32 94
East Buffalo, Cong. ch. 5 00
Groton, Storrs A. Barrows, 100 00
Jamestown, A friend, 25 00
Jefferson, Mrs. C. Nichols, 4 00
Madrid, Cong. ch. 20 00
Mannsville, Cong. ch., A. M. Wardwell, 100 00
Munnsville, Hervey Gaston, 8 00
New York, Pilgrim ch., of which 30 from Chinese Sab. sch., for work in No. China, 168.33; Pilgrim Sab. sch., toward support of Mrs. T. B. Scott, 150; Broadway Tabernacle, 38; Anson Phelps Stokes, 100; H. S. McIlvain, 4; "W. C. C.," 2, 462 33
Norwich, Cong. ch., for Scudder Memorial Fund, 80 00
No. Walton, Cong. ch. 5 00
Poughkeepsie, Wm. Adriance, 10 00
Pulaski, Cong. ch. 5 00
Rome, Welsh Cong. ch., for Madura, 7 00
Roscoe, Cong. ch., of which 2.77 from Horton's Switch and 3.23 from Russle Brook, 12 00
Sayville, Cong. ch. 19 60
Syracuse, Plymouth ch. 14 00
Utica, Mrs. G. H. I. Maynard, for Marathi, 4 00
Warsaw, A friend, to const. Rev. WM. A. HOBBS, H. M. 50 00
Wellsville, 1st Cong. ch. 22 05
West Bloomfield, Thank-offering, 10 00
———, A friend, 13 30--2,011 96

Legacies. — Morrisville, Ebenezer G. Tidd, by B. Tompkins, Trustee, 1,181 18
Owego, George Sidney Camp, by Clark and Tuthill, attorneys, 2,665.33 less expenses, 2,583 00—3,764 18

5,776 14

PENNSYLVANIA.

East Smithfield, Cong. ch. 13 00
Edwardsville, Bethesda Cong. ch. and Sab. sch. 3 00
Erie, Ellen E. Tyler, 10 00
Jeffersonville, Mr. and Mrs. Francis Whiting, 50 00
Kingston, Welsh Cong. ch. 10 00
Mahanoy, Welsh Cong. ch. 4 88
Providence, Welsh Cong. ch. 20 00
Pittsburgh, A friend, 100 00
Plymouth, 1st Welsh Cong. ch. 28 50
Sharon, 1st Cong. ch. 9 00—248 38

NEW JERSEY.

Bound Brook, Cong. ch. 27 11
Bloomfield, Mrs. R. P. Coe, 11 00
East Orange, 1st Cong. ch. 41 17
Lakewood, A. W. Kenney, 15 00
Newark, Belleville-ave. Cong. ch. 35 00
New Brunswick, Mary H. Parker, 10 00
Plainfield, A friend, 10 00
Vineland, Church of the Pilgrims, 22 69—171 97

Legacies.—Morristown, Jarzel Turner, by G. W. Jenkins, Ex'r, 500 less tax, 475 00

646 97

WEST VIRGINIA.

Ceredo, Cong. ch. 4 50

MARYLAND.

Baltimore, 1st Cong. ch. 60 35

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., of which 50 from a friend, to const. Rev. DAVID C. TORREY, H. M., and 50 from Gen'l E. Whittlesey, 300; "X. Y. Z.," 100, 400 00

FLORIDA.

Macclenny, A. A. Stevens, 2 00
Orange Park, Rev. T. S. Perry, 10 00
Pomona, Esther A. Warner, 1 88
Winter Park, Nellie H. Lyman, a thank-offering, 10 00—23 88

MISSISSIPPI.

Tougaloo, University Sab. sch., for work of Miss Nancy Jones, 16 50

TEXAS.

San Antonio, ——, 5 00

ALABAMA.

Talladega, Cong. ch., of which 100 from Rev. and Mrs. H. S. DeForest, 145 72

OHIO.

Bellevue, Cong. ch. 31 50
Cincinnati, Lawrence-st. Welsh Cong. ch. 40 00
Cleveland, Pilgrim Cong. ch., 93.04: Irving-st. Cong. ch., 9.43, 102 47
Columbus, 1st Cong. ch., 50; Mrs. Lillian D. Russell, to const. Rev. HOWARD H. RUSSELL, H. M., 50, 100 00
Conneaut, F. N. Hayne, 10 00
Delaware, Wm. Beuan, 5 00
East Liverpool, Rev. H. D. Kitchel, 50 00
Garrettsville, Cong. ch. 22 25
Hudson, Wm. C. Webster, 10 00
Jefferson, Cong. ch. 4 00
Madison, Central Cong. ch. 13 48
Oberlin, 1st Cong. ch., of which 20 from Mrs. Finney, 71 60
Painesville, 1st Cong. ch. 42 33
Springfield, 1st Cong. ch., Sab. sch., and Y. P. S. C. E., 44.17; Elenor M. Purssell, 5, 49 17
Toledo, 1st Cong. ch., toward salaries of Rev. J. L. Barton and Mrs. M. M. Webster, 225; 2d Cong. ch., 2.50, 227 50
Thomastown, Cong. ch. 3 00
Vermillion, Mrs. John Safford, 4 00
Wakeman, Cong. ch. 21 82
Wellington, Mrs. Mary R. Hamlin, 20 00—828 12

Legacies. — Mad River, Frances J. Snodgrass, by G. B. Harman, Trustee, add'l, 250 00
Norwalk, Mrs. Mary Ann Cooke, by Emma L. Cooke, 20 00—270 00

1,098 12

INDIANA.

Terre Haute, 1st Cong. ch. 15 00

ILLINOIS.

Abingdon, Cong. ch. 41 82
Chesterfield, Will Deickles, 5 00
Chicago, Warren-ave. ch., 5; Union Park ch., m. c., 5; Pilgrim ch., 3; Rev. S. F. Porter, 25, 38 00
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Evanston, 1st Cong. ch. 11 00
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Galesburg, 1st Cong. ch. 155 28
Geneseo, 1st Cong. ch. 94 51
Griggsville, Cong. ch. 42 67
Oak Park, W. A. Hemingway, 10 00
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Rock Falls, Cong. ch. 2 55
St. Charles, Rev. Geo. H. Smith, 5 00
Tonica, Cong. ch. 14 00
Victoria, 1st Cong. ch. 10 00
Wheaton, College Church of Christ, 6 50—472 33

MICHIGAN.

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Frankfort, Cong. ch. 4 25
Richland, Presb. ch., toward support of Rev. and Mrs. F. R. Bunker, 10 00
Rochester, Cong. ch. 7 00
Romeo, A friend, 100 00
Vermontville, O. P. Fay, 2 70
——, 90 00—230 95

WISCONSIN.

Appleton, 1st Cong. ch. 23 30
Beloit, 2d Cong. ch. 78 58
Berlin, Union ch. 6 00
British Hollow, Thomas Davies, 40 00
Clintonville, Cong. ch. 12 69
Hammond, Cong. ch. 5 00
Lake Geneva, 1st Cong. ch. 15 09
Madison, 1st Cong. ch. 67 16
Menomonie, 1st Cong. ch. 9 20
Waukesha, "As God hath prospered me," 5 00
Whitewater, Cong. ch. 16 53—278 55

IOWA.

Council Bluffs, Cong. ch. 32 61
Des Moines, North Park ch. 21 60
Dublin, Franklin ch., Mary Newton, for Africa, 7 92
Dunlap, Cong. ch. 12 55
Farmington, M. H. Cooley, 4 00

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Red Oak, Cong. ch. 43 34—211 55

Legacies. — Des Moines, Mrs. Harriet L. Rollins, add'l, 38 07
Tabor, Mrs. Sarah J. Hill, by L. E. Webb, Ex'r, 50 00—88 07

299 62

MINNESOTA.

Dawson, Cong. ch., Thank-offering, 7 50
Faribault, Cong. ch. 39 94
Minneapolis, Park-ave. ch., of which 2 from "Rochelmer," 77 18
Rochester, Rev. J. F. Taintor, 10 00
St. Paul, Pacific ch. 4 90
Sterling, Cong. ch. 3 00
Winona, 1st Cong. ch. 143 92
Zumbrota, 1st Cong. ch. 23 00—309 44

KANSAS.

Alma, Cong. ch. 12 00
Cora, Cong. ch. 3 75
Eureka, Cong. ch. 10 00—25 75

NEBRASKA.

Addison, John Hogbin, 30 00
Omaha, W. H. Russell, 10 00
Weeping Water, W. D. Ambler, 5 00—45 00

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Lincoln, Rev. Edson D. Hale, 15 00
Messina, Highland Church of Christ, 15 00
Oakland, Plymouth-ave. ch., 62.25; Pilgrim ch., 41.20; "Moses," 35, 138 45
Pasadena, Mary W. Jordan, deceased, 2 75
San Bernardino, 1st Cong. ch. 24 75
San Francisco, Olivet ch. 10 00
San José, Mrs. M. W. Pogue, 10 00
So. Riverside, A friend, 1 00—241 95

COLORADO.

Trinidad, 1st Cong. ch 24 70

OREGON.

Albany, 1st Cong. ch. 4 50
Astoria, Daniel Staver, 10 00
Hubbard, 1st Cong. ch. 1 50
Portland, 1st Cong. ch. 53 88
Smyrna, Cong. ch. 2 40—72 28

MISSOURI.

Cameron, 1st Cong. ch., 7.55; Mrs. Hiram Smith, 50., 57 55
Pierce City, 1st Cong. ch. 19 50
St. Louis, Pilgrim ch. 388 10—465 15

WASHINGTON.

Bay Centre, A friend, 4 00
Olympia, 1st Cong. ch. 12 70
Pullman, 1st Cong. ch. 8 75—25 45

NO. DAKOTA.

Fargo, Plymouth ch. 1 00

SO. DAKOTA.

Bryant, Cong. ch. 1 50
Custer City, 1st Cong. ch. 8 00
Erwin, Cong. ch. 7 25
Vermillion, Cong. ch. 7 15—23 90

UTAH.

Salt Lake City, Utah Union, 7 25

DOMINION OF CANADA.

Province of Quebec.
Sherbrooke, Mrs. H. J. Morey, 5 00

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.
W. T. Gunn, Montreal, *Treasurer.*

For the Canadian Station, West Central Africa Mission, add'l, 175; do., for teacher, Madura, 30, 205 00
Province of Nova Scotia.
Auburn, Rev. B. Musgrave, 3 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Pilsen, Cong. ch., for China, 8.83; Königrätz, Cong. ch., for Africa, 25c. 9 08
England, Chigwell, Mrs. Gellibrand, 50 00—59 08

MISSION WORK FOR WOMEN.

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Miss Ellen Carruth, Boston, *Treasurer.*

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For salary Miss Parry, Girls' College, Constantinople, 440 00—11,061 73

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Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 4,500 00
For salary Miss L. A. Day, 75 00

4,575 00

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MAINE. — Bangor, Central Dis. Sab. sch., 9.15; Bath, Winter-st. Cong. Sab. sch., 100; Gorham, Y. P. S. C. E. of 1st Parish Cong. ch., 13.50: Milltown, Cong. Sab. sch., for boys' school, Marash, 100; So. Berwick, Y. P. S. C. E., Two-cents-a-week fund, 12.88, 235 53

NEW HAMPSHIRE. — Pembroke, Cong. Sab. sch., 14.22; Rochester, 1st Cong. Sab. sch., Mrs. Horr's class, 4; Temple, Cong. Sab. sch., 6.20, 24 42

VERMONT. — Barnet, Cong. Sab. sch., 6.39; Dummerston, Cong. Sab. sch., 10.40; Greensboro, Cong. Sab. sch., 5.50, 22 29

MASSACHUSETTS. — Athol, Y. P. S. C. E., 13; Bernardston, Y. P. S. C. E., 2.38; Chicopee, 1st Cong. Sab. sch., 2.35; Gardner, Y. P. S. C. E. of 1st Cong. ch., 12.50; Hadley, 1st Cong. Sab. sch., 16.89; Haverhill, West Cong. ch. Y. P. S. C. E., 4.11; do., Cong. Sab. sch. class 5, 3; Holyoke, Y. P. S. C. E. of 1st Cong. ch., 5.21; Lancaster, Cong. Sab. sch., 8.89; Longmeadow, Sab. sch. of 1st Church of Christ, 25; Lunenburg, Y. P. S. C. E., 2.54; Maplewood, Y. P. S. C. E. of Cong. ch., 20; Rockport, Y. P. S. C. E. of 1st Cong. ch., 11.89; Salem, Y. P. S. C. E. of South ch., 12.71; Stoughton, Y. P. S. C. E., 8.57; West Brookfield, Y. P. S. C. E., 5, 154 04

CONNECTICUT. — Colchester, 1st Cong. Sab. sch., 73.39; Coventry, Cong. Sab. sch., 15.04; Kent, Cong. Sab. sch., 7; Rocky Hill, Cong. Sab. sch., 2.98; Scotland, Y. P. S. C. E., 5; So. Manchester, South Cong. Sab. sch., 5.98, 109 39

NEW YORK. — Berkshire, Cong. Sab. sch., for pupil, Marsovan, 30; Brooklyn, Y. P. S. C. E. of New England ch., 15; Deansville, Young People of Cong. ch., 5; Flushing, 1st Cong. Sab. sch., for scholar at Broosa, 40; New York, Forest-ave. Cong. Sab. sch., 7.59; Warsaw, Cong. Sab. sch., 33.13, 130 72

NEW JERSEY. — Vineland, Y. P. S. C. E. of Church of the Pilgrims, 16 00
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WEST VIRGINIA. — Ceredo, Y. P. S. C. E. 3 00
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ILLINOIS. — Chicago, Y. P. S. C. E., Porter Memo. Cong. ch., 50c.; Glencoe, Y. P. S. C. E., 9; Kewanee, Y. P. S. C. E., for Theol. student, Zulu, 25; Morgan Park, Y. P. S. C. E., 8.80; Ontario, Cong. Sab. sch., 10.15; Ridgeland, Cong. Sab. sch., 18.34; Roseville, 1st Cong. Sab. sch., 3.54, 75 33
IOWA. — Lenox, Cong. Sab. sch., 4; Manchester, Y. P. S. C. E., for pupil in India, 7.12; Salem, Y. P. S. C. E., 3.50; Tabor, Cong. Sab. sch., 10, 24 62
MICHIGAN. — Detroit, Y. P. S. C. E. of Canfield-ave. ch. 5 32
WISCONSIN. — Ripon, Cong. Sab. sch. 3 49
MINNESOTA. — Appleton, Cong. Sab. sch., 52c.; Paynesville, Cong. Sab. sch., Birthday Box, 7.25, 7 77
KANSAS. — Alma, Junior C. E. S., 1.77; Goodland, Cong. Sab. sch., Birthday box, 4.29; White City, Sab. sch. at Baxter's Schoolhouse, 1.30, 7 36
MISSOURI. — St. Louis, Y. P. S. C. E., Olive Branch Cong. ch. 3 00
NEBRASKA. — Fairmont, 1st Cong. Sab. sch., 3.83; Franklin, Cong. ch. Birthday offerings, 2.30, 6 13
CALIFORNIA. — Moreno, 1st Cong. Sab. sch. primary class, 2 30
UTAH. — Park City, Cong. Sab. sch. 7 61

933 60

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Wakefield, Cong. Sab. sch. 3 00
VERMONT. — Bennington, 2d Cong. Sab. sch., for the *Hiram Bingham*, 5; St. Johnsbury, North Cong. ch., 3.36, 8 36
CONNECTICUT. — East Hartford, Mrs. Goodwin's Sab. sch. class, for the *Morning Star*, 10; Haddam, 1st Cong. Sab. sch., 6; Middletown, 1st Cong. Sab. sch., for the *Morning Star*, 15; Milford, Plymouth Cong. Sab. sch., 8.23; New Britain, So. Cong. Sab. sch. Prim. class, 40; Sab. sch. of College-st. ch., 15; Southport, Cong. Sab. sch., 5, 99 23
NEW YORK. — Buffalo, 1st Cong. ch., for support of Mrs. Logan, and with other dona., to const. P. H. HAYES, A. P. STRONG, HORACE REED, and Mrs. H. S. LEARNED, H. M., 100; New York, Y. P. S. C. E. of Trinity Cong. ch., 12.50; Port Leyden, Junior C. E. Soc., for the missionary navy, 2, 114 50
ILLINOIS. — Crystal Lake, Cong. Sab. sch. 10 00
WISCONSIN. — Rosendale, Cong. Sab. sch. 2 70
MINNESOTA. — Minneapolis, Plymouth ch. Bethel, for the *R. W. Logan*, 10 00

247 79

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Bunker Hill, Y. P. S. C. E., 11.44; Naperville, do., 3.95; Kangley, do., 5; Rosamond, do., 25; Wyoming, do., 6.25; Yorkville, do., 12.50, 64 14
WISCONSIN. — Bristol and Paris, Y. P. S. C. E., 18.75; Clinton, do., 25; Endeavor, do., 5; Plymouth, do., 4.16, 52 91
COLORADO. — Denver, Y. P. S. C. E. of North Cong. ch. 6 25

123 30

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Litchfield Corners, Cong. ch. and so., 10; Portland, High-st. ch., A friend of missions, 25; Temple, Cong. ch. and so., 13; Saco, J. F. Stearns, 5; York Co., A friend, 5, 58 00
NEW HAMPSHIRE. — Lebanon, Cong. ch. and so., 22; Littleton, Cong. ch. and so., 43.75, 65 75
VERMONT. — Brandon, Cong. ch. and so., 100; East Hardwick, Cong. ch. and so., 5; Rochester, Cong. ch. and so., 8.66, 113 66
MASSACHUSETTS. — Amherst, W., 14; Brookfield, Cong. ch. and so., 5; Dedham, Allen Y. P. S. C. E. of 1st Cong. ch., 6; Hamilton, E. M. Knowlton, 2; Hinsdale, Cong. Sab. sch., 53.85; Melrose, Ortho. Cong. ch., A. B. F., 100; No. Adams, Young Ladies' Soc., 12; Pittsfield, 1st Cong. ch. and so., 200; Salem, South ch., 36.16; do., Miss C. Philbrook, 5; So. Weymouth, Old South ch., 10; West Brookfield, Cong. ch. and so., 7; Worcester, Central ch., 188.79, 639 80
CONNECTICUT. — Black Rock, Miss E. M. Bartram, 25; Bristol, Cong. ch. and so., 50; East Windsor, Widow's mite, 2; Newington, Cong. ch. and Y. P. S. C. E., 18.66; New London Co., Friends, 500, 595 66
RHODE ISLAND. — Providence, Union Cong. Sab. sch. 11 70
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OHIO. — Blues Creek, Cong. ch. 2 45
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WISCONSIN. — Racine, Class 11, Welsh Cong. Sab. sch., 5; West Rosendale, Cong. ch. and Sab. sch., 7, 12 00
IOWA. — Weaver, Cong. ch. 6 00
KANSAS. — St. Francis, Rev. R. H. Harper, 1 00
CALIFORNIA. — ———, W. B. M. P., Aux. Soc., First Cong. ch., Berkeley, 50; do., Three friends, 15, 65 00

1,638 47

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Exeter, Nathaniel Gordon, for a library for the Gordon Theol. Sem., Tungcho, China, 50; Lyme, Cong. Sab. sch., for Okayama orphan asylum, 10; Peterborough, Ex. cent a day band, for teacher's home, Ceylon, 50; Rye, Y. P. S. C. E., for academy, Marash, 11.25, 121 25
VERMONT. — St. Johnsbury, So. Cong. Sab. sch., for use of Dr. Barnum, Turkey, 30; do., North Cong. ch., for church at Santander, 9.13; do., C. M. Ingram, for starving Christians in Erzroom, 5, 44 13
MASSACHUSETTS. — Boston, A friend, for famine relief, Erzroom, 800; do., for students in Theol. Sem., Marash, 500; A friend in Eliot ch., for do., 30; Union ch., for Pasumalai Sem., 200; Mrs. I. R. Worcester, for Rev. J. E. Tracy, 30; Friends, by Miss J. G. Evans, for No. China College, 8.25; C. A. Ufford's Sab. sch. class, for Miss Barrows, 5; Campello, So. Cong. Sab. sch., for use of Miss E. C. Wheeler, 9.50; Chelsea, 1st Cong. Sab. sch., prim. depart. (birthday pennies), for Miss E. M. Stone, 3; Chicopee, 1st Cong. Sab. sch., for Kindergarten, Smyrna, 4.01; Danvers, Pastor's class, Maple-st. Sab. sch., for No. China College, 10; Dedham, Miss M. C. Burgess, for Erzroom sufferers, 30; East Somerville, Franklin-st. Sab. sch., for Miss E. C. Wheeler, 10; Fall River, Eunice A. Lyman, for buildings, Santander, 1; Harvard, Rev. C. C. Torrey, for Rev. A. W. Clark, 5; Haverhill, Chinese Mis. school in North ch., for South China, 15; Holyoke, La. of 2d ch., towards salary of Mrs. Hitchcock, Ceylon, 150; Lawrence, Lawrence-st. ch., for Okayama orphanage, 7.50; Middleboro, Lend a hand club, for Mrs. L. O. Lee, 31.53; Millbury, Mrs. Mee, for the Mee Memo. cottage, Pasumalai, bal., 30; No. Adams, Infant class, for Erzroom, 25; Northampton, Smith College, by Dr. Root, for hospital, Madura, 28; Princeton, Cong.

ch. and Sab. sch., for Mrs. Ballantine's sch., Marathi, 2; do., for Evangelist, Arupukottai, 60; Salem, "From the Sab. sch. from which Miss Pierce came," for Rev. A. Fuller, 25; Somerville, H. M. Moore, for Rev. E. G. Tewksbury, 25; do., Broadway, Earnest workers, for Mr. Tewksbury, 20; Springfield, Y. Men's class, Memo. ch., for scholarship under Mr. Krikorian, 15; do., E.-ave. Sab. sch., for Shingare school, 40; Swampscott, Prim. depart., for Okayama orphanage, 5; W. Brookfield, Class 14, for Mr. Karmarkar's work, 10; Winchendon, Y. P. S. C. E., for Miss Blakely, 5; Winchester, Rev. H. M. Scudder, for support Nobus Kanai, 30; Worcester, Central ch., Two friends, for use of Mrs. Alice G. Gulick, 100, 2,269 79

Connecticut. — Buckingham, Cong. ch. and so., for Rev. A. W. Clark, 10; E. Windsor, Y. P. S. C. E., for boy, Madura, 7.50; Greenfield Hill, Cong. Sab. sch., for baby organ, 4; Green's Farms, Cong. Sab. sch., for do., 5.53; Guilford, An aged woman, for Okayama orphanage, 2; Middletown, 1st Cong. Sab. sch., for 3 pupils, Erzroom, 30; New Britain, So. Cong. Sab. sch., for Skalitz chapel, 25; Newington, Y. M. Mis. circle, for scholar, Foochow, 30; New London, 1st Cong. Sab. sch., for Okayama orphanage, 41.68; Prim. depart. of do., for do., 5; Norwich, Thistle down Mis. circle, for Mrs. Tewksbury, 37.06; Stanwich, Cong. Sab. sch., for baby organ, 2.68; Southport, Cong. Sab. sch., for do., 10; West Torrington, 1st Cong. Sab. sch., for desk for Mr. Krikorian, 15.10; Weston, Cong. Sab. sch., for baby organ, 1.25; Wilton, Cong. Sab. sch., for baby organ, 1.25, 228 05

New York. — Brooklyn, Mrs. Byron W. Clarke, to furnish the Byron Stone Clarke Hall, Kyōto, Japan, 500: do., Mrs. C. M. Loomis, for work in Spain, 10; do., A friend, for Okayama orphanage, 10; Carthage Y. P. S. C. E., for Madura, 4.58; Clifton Springs, Alice T. Thayer, for Miss Bartlett, 1; Floral Park, E. S. Miller, for Miss E. M. Stone, 5; Poughkeepsie, Vassar College Y. W. C. A., for a cottage hospital, Ceylon, 500; West Winfield, Cong. Sab. sch., for support of girl, Harpoot, 30, 1,060 58

New Jersey. — Glen Ridge, Mrs. S. F. Campbell, for native preacher, Madura, 12.50; Lakewood, A. W. Kenney, for pupil in Anatolia College, 25, 37 50

Pennsylvania. — Edwardsdale, Welsh Cong. Sab. sch., for Rev. J. P. Jones, Madura, 5 00

Maryland. — Baltimore, Bernard C. Steiner, in memory of Rachel S. Smyth, Guilford, Conn., for church at Aladiputty, 150 00

Florida. — Macclenny, A. A. Stevens, for Erzroom sufferers, 2 00

Tennessee. — Knoxville, Y. P. S. C. E. of Pilgrim Cong. ch., for native preacher, Madura, 12 50

Ohio. — Cincinnati, Young Ladies' Soc. of Walnut Hills ch., for Puniavatba, 15 00

Indiana. — Lacrosse, A friend, for Arakel, 5 00

Illinois. — Chicago, Clara Torrey, for sufferers at Erzroom, 8; do., Y. P. S. C. E. of No. ch., Englewood, for 3 boys, Yozgat, 35; Roscoe, Mrs. M. A. Ritchie, for No. China College, 5, 48 00

Michigan. — Muskegon, Y. P. S. C. E. of Grand-ave. ch., for boy, in care of Mr. Kirkorian, 5 00

Wisconsin. — Appleton, 1st Cong. ch., of wh. 15 from La. Soc. and 5 from Mrs. Reeder Smith, both for work of Mrs. Thom, 20; do., Miss A. J. Smith, for Santander chapel, 5: do., for Erzroom sufferers, 5: West Salem, Y. P. S. C. E., for do., 4; Windsor, Y. P. S. C. E., for Bible-woman, Marsovan, 12.50, 46 50

Iowa. — Pleasant Prairie Cong. ch., for Erzroom sufferers, 3 00

Minnesota. — Owatonna, Junior C. E. Soc. 14 00

Kansas. — McKune, Charles Welch, for scholarship in Ceylon, 20 00

California. — Pomona, Lilly M. Wetmore, for pupil, Chihuahua, Mexico, 75; Sonora, Presb. Sab. sch., for Miss C. S. Bartlett, 16.85, 91 85

Canada. — St. Thomas, Alna College Mis. Soc., for 2 girls in Miss Emily R. Bissell's school, 24; Toronto, H. W. Barker, for boys, care Rev. Jas. Smith, 25; do., Y. P. S. C. E. of Zion ch., for do., 6, 55 00

From The Canada Congregational Foreign Missionary Society.

W. T. Gunn, Montreal, *Treasurer.*

For support of boy, Bailundu,	15 00	
For native boy, care Mr. Currie,	10 00	
For donkey, care Mr. Currie,	20 00	45 00
		4,279 15

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

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For Smyrna Kindergarten buildings,	1,130 80	
For Madura Hospital, balance,	500 00	
For Training school for Bible-women, Ahmednagar, 180; furnishing same, 64,	244 00	
For freight on cots for Bombay Girls' school,	177 00	
For Bible-woman, Madura, care Miss M. M. Root,	75 00	
For clothing a girl, Inanda Sem'y,	5 00	
For use of Mrs. Bridgman,	40 00	
For use of Miss E. M. Stone,	10 00	
For scholarship of Mrs. Zlatarora,	70 00	
For Kindergarten, Mrs. Fowle,	30 00	
For work of Miss McCallum,	30 00	
For student at Anatolia College,	25 00	
For gymnasium of College for Girls, Constantinople,	15 00	
For use of Rev. A. N. Andrus,	10 00	
For Miss Emily R. Bissell's school,	10 00	
For Mr. and Mrs. G. H. Ewing,	10 00	
For Girls' school, Okayama,	15 00	
For Okayama orphanage,	26 00	
For support of girl in Kōbe school,	25 00	
For nurse in Kyōto Training school,	60 00	
For pupil in girls' depart., Doshisha,	30 00	
For work of Mrs. W. H. Gulick,	16 00	
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For work of Miss E. M. Swift,	158 75	
For work of Rev. E. B. Haskell,	50 00	
For Bible-woman, care Miss Perkins,	25 00	
For pupil at Marash,	25 00	
For Miss Hess' saddle and bridle,	20 00	
For Bible reader, care Miss Perkins,	15 00	
For work of Miss Nancy Jones,	15 00	
For Hanum Dyer, care Miss Seymour,	9 50	
For Mr. Lee's work in Marash,	5 00	1,323 25

From Woman's Board of Missions for the Pacific,

Miss Bessie B. Merriam, *Treasurer.*

For girl in Miss Denton's school,	15 00
	8,173 45
Donations received in January,	58,042 09
Legacies received in January,	17,794 42
	75,836 51

Total from September 1, 1893, to January 31, 1894: Donations, $235,680.81; Legacies, $43,703.10= $279,383.91.

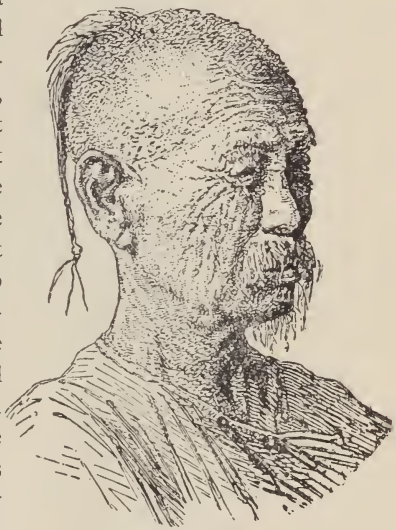
For Young People.

THE HOPE OF CHINA.

BY REV. HENRY KINGMAN, TUNG-CHO, CHINA.

Most of you young people who read this know that one fourth of all the people on the earth to-day are Chinese. Only about one in 10,000 of these is a member of a Christian [Protestant] church; as though in all Boston, with its half-million inhabitants, there were only fifty Christians. And yet we believe that some day all China will be a Christian country, in the same way that our land is, and will be one of the strongholds of the church of Christ.

But what do you think this hope for China rests on? Who are going to take the gospel to her? I think you will say, the missionaries. But this answer is not enough, because if China's only hope were of what we foreign missionaries could do for her it would be a very small hope indeed, and the future would be a gloomier one than any one of us would like to look into. You see it is n't as though we could preach to 1,000 people on one day and make them understand, and then go on to another 1,000 the next day and preach to them, and to still another crowd of hearers on the third, and so on until everybody in the great empire had heard and understood the glad tidings of God. This would be very easy and very simple, and we could soon send missionaries enough to reach all China quickly.



A VILLAGER.

But almost every man or woman who has been converted in China has believed on Christ, not on hearing one simple gospel sermon, but after hours and days and weeks of patient teaching, of long conversations with the missionary and with the helpers, and of study of simple prayers and explanations of Scripture truth. So that men and women are gained for Christ's church, not by the thousand at once, as the old Jews believed on Peter, but by ones and twos, slowly and patiently and hopefully.

How many foreign missionaries, then, do you think it would need to make 350,000,000 people hear and understand about God and Jesus Christ, if the work has to be done so thoroughly with every one? It would take so many that, if China's only hope were in what the missionaries could do for her themselves, I am afraid we all would be discouraged.

But we are not discouraged at all. And why? Because the great hope of China's salvation is not in the missionaries but in the young people of China itself. The great burden of the work of bringing the truth of God to these hundreds of millions of men will be done by the Chinese and not by Americans or English. Just as in almost every country which is now Christian, a few foreigners started the work at the beginning and then the people themselves, by hundreds and thousands, shouldered the burden of it and built up the church wide and strong.

So China's hope is in the very young people of to-day. Why in the young people, do you ask? Why not in the grown men and women who are first converted? The picture of the villager will tell you why, partly. Poor old man! he is much like what most of the villagers become, and you will find some just like him in any one of our country churches. He may be a true and humble follower of Christ, but do you see why he will never be a great power among his people? Poverty, hunger, care, hard work, continued through many years, — one long unbroken struggle for mere life, — have dulled his mind and weakened all his senses, and made him a poor wreck of what the same man might have been. And most of the grown-up country people, even though less old and less stupid, have never had time to think of anything else than what they should eat and drink and wherewithal they should be clothed. So far from ever having known or cared anything about a heavenly Father, they have been quite content to worship anything that was easiest for them — the heavens or the earth, or any beast or creature that lives in the heavens or earth, or such hideous shapes as heaven and earth never thought of, like the one shown further on. So that when they are converted they have not the moral and spiritual power that you and I ought to have, who have been brought up to think of God almost since the time that we could think at all. God does much through these older converts, but for many reasons they can never be in China the force that their children may.

Now look at these boys in a Christian school, boys who had such parents, and would very likely have grown up into just such old men, as the picture showed. But they had Christian homes, and are starting life more as you and I started. They are as bright as any four boys you would pick out at random from the school you are attending. And how much God can do through them! Any one of them, or all of them, may grow up to do the work of a foreign missionary even better in some ways than we can do it. They will study in Christian schools until they are young men and then go out to help their own people. And what sort of men are they when they go out of the theological or high school? I know what they are, for I had three of them as friends and companions in work in an interior station last year. They were as strong minds, as true Christians, as consecrated workers, as any of my own circle of American friends and classmates, young men in the ministry here at home. Two were pastors and one was a doctor's assistant, such as you see in the picture of a native hospital in Tientsin. There are hundreds of such young men already in the work, in a few missions in China, and many hundreds more are on the way; while the boys and girls in Christian schools getting ready to choose their life-work are numbered by thousands instead of hundreds.

That is where the hope of China lies — in its young people. Already they are doing a great work, but it is only just begun, because you cannot have such trained men without training, and you cannot give them the training without schools for them to live and work in; and it is only a little while since schools that could give them the best help were ready for them.

A CHRISTIAN SCHOOL.[1]

And here comes a sad thing, that is a weight on the hearts of all our missionaries, native and foreign, now in China. After many years' delay, we started last year to build our college at Tung-cho for the developing of these boys into young men like Timothy and Mark and Titus, who were able to take up the work of the apostle Paul after he laid it down. It was to be a simple building — the first

[1] The photographs from which this and the following cuts are made are of London Mission premises, in Tientsin.

of several needed — but large enough to give room for one hundred students. Of these hundred, eighty are living now as best they can, in cramped, unhealthy quarters inside the city, more crowded together than you would believe it possible, unless you have looked into one of the tiny cells of a great city prison; and our students have even less room apiece than the prisoner in one of these cells. Meantime, many other boys who ought to come, some of whom had already been promised that they should, are obliged to stay at home for the lack of any room at all.

Do you think that we teach Latin or Greek there? No! not even French, nor even English. We take them away from the poisonous heathen influences

A MISSION HOSPITAL.

of their village life and let them grow up in this Christian settlement, in the pure strong atmosphere of Christian love, and so try to teach them, first of all, how God can live in men's hearts even in a heathen land. This is better than Greek, and it is not an elective. Then they learn, besides, a great deal of what you and I learn in our schools here — enough to make them able to be real leaders among their people. We try to train them first to be Christians, then to gain strong well-cultured minds, and then to get a good knowledge of the Bible and of all God's dealings with his church in the past. This is what the school is for — to send out hundreds and thousands of men in years to come, fitted to lay the foundations and build the walls of the church of Christ in China.

And here in the picture on the last page is the new building, our first college in China, as it has been left for more than six months because there was no money coming from American Christians to complete it. The hard times came

on and gifts which we had confidently expected did not appear; and when the buildings had risen as high as this, the money came to an end And here is the only college of the whole Congregational Church of North China for the young men of half as many homes as there are in all the United States.

The hope of China is in its young people, especially in its boys. Here is the training school to fit them to do God's best work as pastors, preachers, teachers, doctors, and educated men in any walk of life to which God calls them. And this is where our Christians at home here in America have left it, "because the times are so bad." To the leaders of the church in China it is a bitter disappointment. But, is it not a sad thing, as I have said, for every one of us, also, who is trying to live as Endeavorers should do — for Christ and his Church?

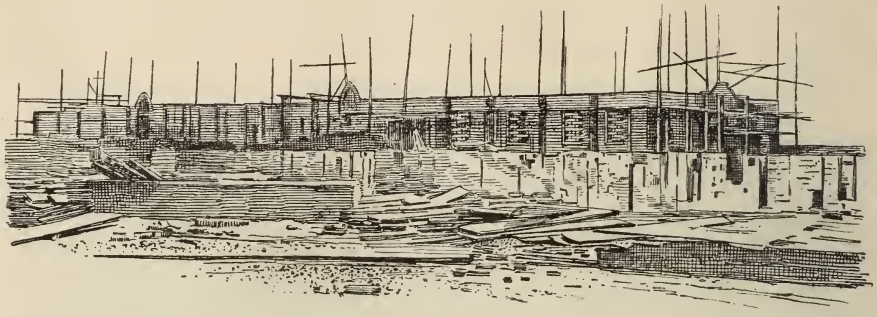
A CHINESE IDOL.

Do you say you wish you could do something, but that you are not old enough? Do this! Show the picture to your father and mother and ask them if they can think of anything that you could do between you to replace that empty scaffolding with bricks and mortar. And remember that whatever you try to do, and whatever sacrifice you make, is for the young people of China and so for the great empire of which they form a part, and for the Greater Empire in which alone Chinese and Americans are brothers.

For any Sunday-schools that may wish to have a share in this work of saving China through her young people, colored cards of certificate have been prepared representing "One Brick in the North China College," with blanks to be filled in with the name of the owner and the date. They are tastefully printed and are

designed to be kept by the children as a reminder of their share in the college and their interest in its work. They represent the uniform value of ten cents. It is hoped that, since the sum is so small, many of the older members of the school and church may also be able to have a share in the work, without lessening their usual contributions to the general work of the Board.

In addition to the bricks for the individual scholars there has been prepared a certificate of ownership of "One Room in the North China College," designed



THE UNFINISHED COLLEGE BUILDING.

to be framed and kept by the Sunday-school contributing $100 for this purpose, — this being the expense of building one of these dormitory rooms to accommodate three students. Thirty gifts of this sum are needed from schools or individuals to meet the expense of as many rooms. Extra copies of this illustrated article, enough for every family represented in the school, with bricks to be distributed on the Sunday following, may be obtained of Mr. Swett, 1 Somerset Street. Any inquiries should be addressed to Mr. Kingman, Auburndale, Mass. All moneys should be sent to the treasurer of the Board, marked "For the North China College."

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